

Rigvedic Aryans : An Example of “The Mistaken Identity”

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Personal Introduction: I am VR Patil, presently located in Pune city of Maharashtra State of India. Since last few years, I have been taking interest in knowing the ancient history and cultural aspects of my country; India. Hence I started reading about the past seriously. Here I wish to submit that I am neither Historian nor Archaeologist but an engineer by qualification and profession as well. Also I am not a Sanskrit expert, but a person who is keen expectant of the History of my nation.

Based on my studies on **Rigved**, I have written some essays that are listed below;

- 1. Rigved & Indus-Saraswati Valley Civilization: Inking the Link**
- 2. Rigved: Cracking The Mysteries Using Griffith's Translation**
- 3. Rigvedic River Saraswati: A Reflection of “The Struggle for Water”**
- 4. Why Rigvedic River Saraswati is not a Mythical River (A Short Note)**
- 5. Rigved : Solving a Puzzle of The Dasas and Dasyus**

These articles are available in the public domain. In the present article; “**Rigvedic Aryans : A Case of “The Mistaken Identity”**”, I have tried to analyse the very old case of **Aryan** in my own style. The main purpose of calling **Aryan** as a **Mistaken Identity** is to remove the misconception developed in the minds of many people about this important character/term of the **Rigved**. Earlier, this misreading had lead to the creation of the superior but imaginary **Aryan Race** just before the second world war, and was used by the **Nazis/ Hitler** to show that the **Jews** are from the inferior human race than the **Germans/Europeans**, that finally resulted into the killings of thousands of innocent Jews. Hence I find that in the recent past, the word “**Aryan**” is probably one of the most unknowingly misunderstood by many, intentionally misinterpreted by some, and selectively misused by a few persons of the world. As a regular excersice. I asked many my questions to myself on the various points that I felt are directly or indirectly related to the aforementioned topic, then made serious efforts to search for the best possible answers for the same in my own way. As usual, in the present essay also, I am using the investigative approach to reveal the hidden facets of the **Aryans** .

Please note that my explanation about the Rigvedic Aryans and some rigvedic terms are mostly based on the logic and not on any Idiology.

Introduction to Rigved : In general, **Rigved** is considered as the one of the oldest pieces of literature in the world created by the people who resided in the North-west region of Indian Sub-continent. In **Rigved**, there are total 1028 hymes or Suktas consisting of around 10600 Sanskrit verses organized into ten mandalas. The ten chapters or mandalas or books would have been composed by the several composers/poets in a phased manner over a period of 1000 to 1200 years, but earlier to 1000 **Before Common Era (BCE)**. The peculiarity of **Rigved** is, it got transferred from one generation to other in the oral form that too within the people mostly from one community only, who spoke **Sanskrit**. Therefore, for many centuries, it remained in the form of oral sounds with them, and hence became monopoly of the Priestly community to interpret, explain it to others. In the history of languages of the world, the oral tradition of **Rigved**, a Sanskrit text, may be the longest and farthest surviving literature.

Mandala- 2 to 7 are considered as the oldest parts of **Rigved**, also commonly known as the “Family Books” and defined as the **Early Mandalas**. Mandala 8, 9, 1 and 10 are relatively longer chapters than the Early Mandalas and denoted as the **Late Mandalas**. Mandala-5 is believed to be overlapping between the Early and the Late Mandalas but many experts, generally placed it to a group of the Late Mandalas. In each mandala, among the hymns dedicated to various Deities, Agni comes first (except Mandala-8, wherein a very first hymn is dedicated to Indra) and Indra, the second in order, and the hymns of remaining Deities follow them. In the present article, using simple logic and common sense wherever possible , I am making an attempt to explain my views on the rigvedic people, called as “**Aryans**”.

Though some experts are of the view that the Aryans were the fair skin people, also termed them as the intruders in the Indian Subcontinent, who were equipped with Horse Drawn Chariot, and advanced weapons, killed several original inhabitants, imposed their beliefs and practices by application of force but at the same time do not forget to state as they arrived in Indus region after the collapse of the Indus Valley Civilization, and hence had no connection with it.

For information on the **Rigved**, I mainly rely on the book “The Hymns of Rigveda”, translated by Griffith in the Nineteenth century. Additionally, I have extensively used information available on the Internet to frame and support my views. As far as my understanding on **Rigved** goes, I find, almost all eminent scholars do speculate about the various characters of Rigvedic text, including the Dasas, Dasyus, Horse drawn Chariot, Priests etc. Even some experts regularly raise the doubt the river Saraswati and profess that it was a mythical river. I have purposely divided present text is into three parts, i.e **I-Factors** favouring Aryans as the Indigenous People, **II-Factors**

against the Aryans Migration Case, and **III-** Fallacy of Sanskrit origin from Proto Indo European language.

I. Factors favouring Aryans as the Indigenous People:

a. River Saraswati, its geographical location, and water crisis:

Some scholars believe that river **Saraswati** mentioned in **Rigved** is a mythical river. It is well known fact that, at many places in rigvedic text, **Saraswati** has been described as Mother, Sister, Goddess and River, and therefore, they say that the variation in the description available about it, creates confusion among the readers and also leads to the misconception. That is why, they consider the character; **Saraswati** of **Rigved** as a myth only. But I firmly believe that once, it was the main river flowed during pre-rigvedic period and that has been explained by me in my earlier article, **Rigvedic River Saraswati: A Reflection of “The Struggle for Water”**. Today, if we just look at the way, on many occasions, the Indians/Hindus treat the various rivers of this country such as Cauvery(Kaveri), Krishna, Godavari of South India; Narmada, kshipra of Central India; Bramha-Putra, Mahanadi of Eastern India; and Ganga, Yamuna, Sarayu of North India, we find the very similarity and continuity in the faith of the people in these rivers as that of rigvedic river **Saraswati**. Hence in my view, there is no point in raising specific doubt about the character **Saraswati** only and I strongly believe that, it was a mighty river of the pre-rigvedic period. Along with other six rivers(Seven Sisters), it also serves the main platform for the rigvedic literature. But my personal opinion is that since **Saraswati** forms the axis of revolution of **Rigved**, I call it as the **Vedmark of Rigved**.

Based on the information available in the **Rigved** on the character **Saraswati**, I have purposely divided its description into four classes,

- i. **Specially praised as Mother, Sister and Goddess** : Special Hymns dedicated to Saraswati -Rv-6.61, Rv-7.95, Rv-7.96 and several verses that highly praise it such as Rv-1.03,10 –12; Rv-2.41,16-18, Rv-5.43,11; Rv-10.17,7-9, Rv-10.64,9. Additionally, some verses of Apris Hymns of various mandalas that define it as the Goddess and sister along with others.
- ii. **Applauded with other rivers/floods/waters/streams** : Some of these Verses are- Rv-3.4,8; Rv-7.2,8, Rv-10.64,9; Rv-10.65,12; Rv-10.75,5
- iii. **Glorified along with other dieties**: Verses including-Rv-5.46,2; Rv-6.50,12; Rv-6.52,6; Rv-7.9,5; Rv-7.35,11; Rv-7.39,5; Rv-8.38,9; Rv-8.98,4; Rv-9. 81,4; Rv-1.89,3; Rv-10.65,1; Rv-10.141.5; fall in this category.

iv. **General Reference:** Reference other than above three main classes

Through some verses such as Rv-5.41,11; Rv-6.61,14 ; Rv-7.96,2 ; Rv-7.96,6; the composers of different mandalas have communicated the pathetic condition of the river **Saraswati** with respect to the availability of water in it, and also expressed their apprehension about the survival of the people living on its bank.

Additionally, in some verses, the Poets have conveyed their intention to live on its bank with the progeny/offspring means they wanted to enjoy the company of the river with their next generation as well (Verses of the Early Mandalas-Rv-2.41,17; Rv-3.54,13 ; Rv-7.96,6). Then the question is, why did the different composers independently, urge the river Saraswati as a mother to do something to solve water crisis? If everything was normal, and the river was flowing to its regular capacity, then there would not have been the repetition of the request from the composers. Hence I feel that it is the severe water scarcity that compelled the Priests to leave their earlier places of living (Mandala-2 location first and then 3), who moved upwards/other places in search of better living conditions but within the **Indus-Saraswati Valley**.

Nadi-stuti sukta, a very special hymn of Mandala-10 mentions the names of various rigvedic rivers starting from the East (river Ganga) to the west(river Sindhu and its tributaries)) of the Indus-Saraswati Valley(I-SV). But a verse, **Rv-10,75,5** clearly defines the geographical location of the river Saraswati i.e. it flows or lies between the river Yamuna(East) and the river Sutudri (Sutlej-west). A Verse of Mandala-7, **Rv-7.95.2**; clearly reveals the fact that during King Nahusa's time(pre-rigvedic period) the river used to flow from a mountain to ocean. **This means to say that the river Saraswati was the river of the Eastern region of I-SV and the Priests along with Bharata's tribe lived on its bank during the pre-rigvedic and the early rigvedic era as well. When some natural event (tectonic movement) caused drying up of the river, then only , the Priests and Bharatas relocated themselves first in the East region of I-SV but around the river and subsequently in the new area i.e. west region of I-SV, on the bank of river Sindhu in the late mandalas. This clearly demonstrates the movement of the rigvedic people from east to west and but not from west to east, as believed by the AMT supporters.**

b. Interaction of Bharatas and Five Tribes of Nahusa in the Early Mandalas:

Information available in the five early mandalas, clearly indicates that since beginning, it was the various leaders of Bharata Tribe who provided necessary support to the Yajna/Sacrifice ritual of the Priests, hence are termed as the sponsors of the events. To express their deep gratitude towards

these leaders, the Priests have termed some special Yajnas as **Agni of Bharata** or **Bharats' Agni** at some places in **Rigved**. The Early Mandalas tell us that Bharata & his descendants stayed connected with & remained committed to the sacrificial rites designed by the ancient sages of that era.

Similar to “**Saraswati**”, I personally call the term “**Bharata's Agni**” as the **Vedmark** of **Rigved**. Compiled Data on the terms Bharata and Bharatas [2] are give below;

Bharata: 2(3), 3(1), 4(1), 5(1), 6(2), 7(1)

Bharatas: 3(4), 5(1), 6(1), 7(1)

From above information, it is clear that in all Late Mandalas, the term Bharata/Bharatas is completely missing indicating that Bharatas had no role in the Late Mandalas. But in the middle of the Early Mandalas and in all Late Mandalas, we find the names of other Five tribes who are bunched together and specifically addressed to as the **Five tribes** of **Nahusa** that is decribed in the verse, **Rv-6.46,7**. Surprisingly, the names of all five tribes do not appear in any verse of the Early Mandalas, and are found only in one verse of the Late Mandala-1(Rv-1.108.8). Compiled Data on the various terms used by Griffith to define five tribes who lived at different places in the **Indus-Saraswati Valley** is as under;

Five tribes/races/peoples/regions : 1(3), 2(1), 3(2), 5(2), 6(3), 7(2), 8(3), 9(5), 10(7)

From above data, it can be safely inferred that, the Composers of all mandalas were aware of the five tribes and their probable location of residence too.

Yadu, Turvasa, Puru, Anu, and Druhyu are the actual names of the **five tribes of Nahusa** that are given in the verse below,

Rv-1.108,8 : *If with, the Yadus, Turvasas, ye sojourn, with Druhyus, Anus, Purus, Indra-Agni!*

Surprisingly, the names of the all five tribes are found at one place, in the Hymn of the last but-one mandala and not in any of the Early Mandala.

Among all these five tribes, a verse from Mandala-7(**Rv-7.96,2**) clearly states that only **Puru tribe** lives on the bank of **Saraswati**. There is no direct reference about the Locations of the residence of other four tribes in the Rigvedic text. But Mandala-7 informs us that all five tribes assemble together to fight the war with King Sudas(Bharata) on the bank of river Parusni. **Table-1** provides collected information on some important features of the all five Early Mandalas.

Table-1

Mandala No.	Leader of Bharata tribe/ Lead Composer	Rivers Mentioned	Names of the Five Tribes appear in respective Mandala
2	Bharata/Grtasamada	Saraswati	-
3	Devavata/Visvamitra	Saraswati, Apaya, Drsadvati , Sutudri , Vipas	-
4	Srnjaya/Vamadeva	Vipas, Parusni, Sarayu, Svasti, and Rasa	Puru, Yadu, Turvasa
6	Divodasa/Bharadwaja	Saraswati, Hariyupiya, Ganga , Yavyavati	Puru, Yadu, Turvasa, Druhyu
7	Sudas/Vasistha	Saraswati , Vipas, Parusni, Yamuna , Sindhu	Puru, Yadu, Turvas, Anu , Druhyu

Note: Rivers' names from the Eastern region of Indus-Saraswati Valley are shown in the bold letters.

Some Observations on Table-1 :

- In **Mandala-2**, no name of any of the five tribes is found and presence of only river **Saraswati**, makes it clear that at that time, Bharatas were dwelling farther from the places the five tribes. Bharatas could be located near the Cholistan desert of present-day Pakistan.
- In **Mandala-3**, apart from **Saraswati**, names of four more rivers appear meaning thereby, Bharatas have got relocated themselves to the region that was not familiar to them earlier, but still remained connected with the river **Saraswati**. In this mandala, despite moving upwards, there is no name of any of the Five tribes means, absence of direct interaction between the Bharatas and the five Tribes of Nahusa. But Bharatas would have gone closer or even entered the territories of some of the Five Tribes.
- In **Mandala-4**, there is no mention of the river **Saraswati**, but some other rivers such as Parusani, Vipas, Sarayu, Svasti and Rasa come into picture. As Sranjaya, the tribe leader of Bharatas, made inroads into the Middle-north zone, around the rivers Parusani and Vipas, in this mandala, we find the names of the three(Puru, Yadu, Turvasa) out of the five Nahusa's tribes. Additionally, it is also evident that **Vamadeva** went to west direction, first crossed the river Sindhu, then Sarayu and moved further to North-west region to reach the river Rasa. This account tells us the fact that **Vamadeva** was the first Priest who moved from the East to West, who tried to explore totally new area of the Indus Valley that was not seen or visited

by any earlier priest.

- In **Mandal-6**, Divodasa, the leader of Bharata tribe first moved to the Far-east zone and spent some time on the bank of river **Ganga**. Then he came back to west but finally got settled on the bank of river **Saraswati**. In this mandala, we find, four out of the total five names of the tribes of **Nahusa**. But out of these four tribes, three tribes namely, **Yadu**, **Turvasa**, and **Puru** appeared to have got involved in the participation of Yajna ceremony but Druhyu's presence does not indicate their direct involvement in Yajna rite and hence would have been more or less passive towards it. Probably, **Bharadwaja**, has just mentioned Druhyu (see Rv-6.46,7-9) from the threat perception point of view only.
- In **Mandal-7**, due to the **War of Ten Kings**, names of all five tribes have been mentioned. Coalition of **Sudas**, who was the tribe leader of **Bharatas**, and **Trtsu** defeated the Joint Army of ten different kings that also included **five tribes of Nahusa**, on the bank of river Parusni. After the victory in the war, Sage Vasistha spent some time in the kingdom of **Puru** and got himself updated about the condition of the river **Saraswati** in the North/upper region of **Saraswati** valley. Having come to know about the precarious state of the river **Saraswati** in that region also, probably, the Priests would have decided to shift their activity base to the west. But the **Bharatas**, despite the victor in the war, would have suffered heavy casualties and sustained injuries also, probably decided “enough is enough”, would have made up their mind not to move now but to stay in the land of **Purus**. But the Priests, who wanted to spread their beliefs and practices in other regions of the Indus-Saraswati Valley, might have selected Yadu and Turvasa, the duo, as the new partners for future journey in the west direction. Due to this reason, probably, we do not find the names of the new kings of Bharatas in all Late Mandalas. Among the all Early Mandalas, Mandala-7 covers all four zones of Indus-Saraswati Valley region extending from the river Yamuna(Far-East Zone) to the river Sindhu(West and North-west Zone).

Rv-7.79,1: *Rousing the lands where men's Five Tribes are settled, Dawn hath disclosed the pathways of the people,*

She hath sent out her sheen with beauteous oxen. The Sun with light hath opened earth and heaven.

Rv-7.79,1- a verse from Mandala-7 clearly states that the composer, **Vasistha**; after the victory in the War of Ten Kings, first time visited the land where, the Five Tribes were assembled/stationed during the wartime. During his stay in that region, he experienced/enjoyed the Dawn and the Sun light there. As the war was fought on the bank of river **Parusni**, the location

could be the part of undivided Punjab (Greater Punjab of British era) and hence the war-site could be closer to the residence of some of the five tribes of **Nahusa**. From here, Rishi **Vasistha** then moved to the **Puru's** Country, spent some time there and gauged the condition prevailing over there, and along the river **Saraswati** as well (see Hymns, RV-7.95 and Rv-7.96). After getting first hand experience in the Purus Land, then the Priests would have decided to move to the west along with the two new partners i.e. Yadu and Turvasa. This clearly manifests that the rigvedic **Priests** and **Bharatas** did not come from the west (river Sindhu side) to the east (river Parusni of Middle-North zone), but actually moved first from the South-East region(Mandala-2 and 3) of **Saraswati** Valley to the Middle-north zone, fought the war on the bank of river **Parusni** and subsequently moved to the Puru's Land to take the fresh stock of the situation of river **Saraswati**. From there, they took the help of **Yadu** and **Turvasa** to get relocated themselves to the west during the Late Mandalas.

Considering the progressive or forced interaction through various conflicts, the Bharata's tribe had with other Five Tribes of Nahusa, and the major part of their stay along and around the river Saraswati during the Early Mandalas, it is crystal clear that the Priests and Bharatas mostly lived in the East and South-east zone and for some duration in the Middle-north zone region of Indus- Saraswati Valley. But just before the period of the late mandalas, the Priests from the Middle-North zone travelled to the west with the new fellow companions/patrons; Yadus and Turvasas and spent considerable time there, and composed most of the hymns of the Late Mandalas. In short, during the transition period of the Early and Late Mandalas, there was real movement of the rigvedic Priests from the East to West. This factual thing is totally against the Aryan Migration Theory which is absolutely based on the migration of the Aryan from the outside of Indian subcontinent to the Indus Valley.

c. Psychology of the Rigvedic Priests:

Basically, **Rigved** informs us about the **Beliefs**(Deities) and **Practices**(Yajna/Sacrifice) followed by the Priestly Community People, who lived in the Indian Sub-continent during the Mature Harappan Period. It also provides fairly good insight about the behavioural aspects of the Priests, i.e. their likes and dislikes; their strengths and weaknesses etc.

From their frequent confrontations with the Dasas and Dasyus during the Yajna rites[3, 4, and 6], it can be safely concluded that the Priests were afraid of the most of the wild animals including **Heynas** and **Vultures**. Additionally, the stories of **Vala**(crocodile) and **Panis**(traders)

also manifest their timid nature. This means to say that accepting the new challenges and overcoming the same on their own, was not in the blood of the Priests. To counter these evil forces/foes, they were always looking for the help from other people including the tribe leaders/patrons, if not, then from the Deities of their likings. It should be noted here that while performing Yajnas, the various Tribe Leaders would have been present on the special occasions only. Hence regularly praising the Deities with the expectation of needed assistance, was the only option left with the Priests. Therefore, in my view, due to faint-hearted nature, their migration from the outside region of Indian Sub-continent such as Persia/present-day Afghanistan or BMAC to the unknown area of the Indus Valley, **on their own** is next to impossible. But the use of the special terms such as **Five Tribes** and **Seven Sisters/rivers** in the Early Mandalas clearly indicate that, since beginning of the rigvedic period, the Priests were having fairly good idea about the important people/kings living in the complete Indus-Saraswati Valley region.

Another important aspect of the rigvedic Priests is their love for the Cows and Sarama(female dog). From the history of the domestication of different animals, it is clear that since ancient time, man has found that the domestication of female wild animals was relatively easy, as to control them was less troublesome than their male counterparts. While taming the wild male elephant also, the experts use earlier domesticated female elephant as a ploy to bring already trapped wild male elephant under their control. Same thing was experienced by the earlier people while domesticating the wild male horses also. Hence in **Rigved**, we do not find the Priests having a very close association with the Bulls or the male dogs. They often used the aggressive nature of the bulls to define the strength of **Indra**; the Supreme Deity. Here it is to stress that the Priests were really afraid of some hostile animals, kept safe distance from them to whom they found difficult to manage or control on their own. But while sacrificing the animals like bulls, they must have taken the help from others. In the countries like India and Spain, there is a traditional sports called Bullfighting (but not Cowfighting) which makes the use of aggressive behaviour of the Bulls. Same thing is applicable to the bloodsports like He-Bufferfighting or Cockfighting also.

It should be noted here that in **Rigved**, the **Cows** are given prime importance by the **Priests** but on the various **seals** that were found during excavation of several the **Indus Valley** sites, it is the **Bulls** and not the **Cows** who **are clearly depicted on the seals**. Contradictory but surprising! Is not it?

One more point is that the Priests did not elaborate much about their own places of dwellings and also about the residence of various kings/tribe leaders with whom they moved from

one place to other, i.e. no detailed description available in **Rigved**, whether they all lived in the mud houses or huts or palaces etc. At some places, casually they have mentioned about the daily activities of the Kings. But clearly, that does not depict importance of any form given by the Priests to the Lifestyle of various tribe Leaders mentioned in **Rigved**. Rigvedic text mainly reflects the activities of the Priestly community only and not the complete society lived during that period. Hence in **Rigved**, we find that the Priests have mostly highlighted Yajna/Sacrifice rite only. But compared to their own residence, in **Rigved**, they gave better account of the places of livings of the **Dasas**, **Dasyus**, and **Vala**. For the houses of the Dasas and Dasyus, the Priests used the term, **Ayas Pura** which practically means they lived in the the forts or castles or houses those were as strong as the metal. This also informs us that these animals were social in behaviour and used to live in the colonies. Habitat of the Valas has been denoted as the stone caves. But the Priests are silent on the issue of the residences of the Kings. Also **Rigved** does not give any account of urban lifestyle and the material culture developed by the people of the Indus Valley civilization. This may be due to the fact that the composers intentionally confined themselves to the rituals/worship activities, lived the life of auster, expected gifts from the others in the form of gold, kine etc, hence mostly neglected the presence and activities of the other communities who lived in that region. This particular feature of the Priestly community could also be found in the various texts of the Muslim Rulers who ruled the various parts of the Indian subcontinent from the period 1300 to 1800 AD. Those Brahmins, who, for several centuries, confined themselves to the religious rites only, did not know much about the professions of others. At some places they used to look after the temples and survived by obtaining **Bhikshuki or Begging from one house to other of the known noble or rich people**.

The Priests got totally immersed in their Yajna ritual to the extent that without which, their daily life would have become meaningless. In other words, as **Rigved** is the story of the Priestly community who restricted themselves mainly to the Yajna ceremony, and hence followed ascetic lifestyle, and due to this , we find a reflection of the minds Rigvedic Priests solely in it. Therefore, we do not see direct reference of the material culture , urban lifestyle of Indus Valley Civilization in it.

In addition to above points, scrutiny of the day to day lifestyle of the Priests directly highlights their **Dependency** on the ruling or warrior class. During the period of the Early Mandals (Mandala-2, 3, 4 , 6, and 7) right from the Yajna ceremony to the protection from the Dasas (Hyenas) and Dasyus(Vulture), on many occasions, they took the help from the **Kings of Bharatas**. Also due to the acute water shortage in the vicinity of the river Saraswati, in the

company of the Bharatas they moved upwards in search of better living conditions, but remained loyal to their favourite river **Saraswati**. The Late Mandalas (Mandala-5, 8, and 9) inform us that they went to the western region of the Indus-Saraswati Valley region(West of river Sindhu) along with two tribes of Nahusa i.e. **Turvasa** and **Yadu** and lived there for many generations. Whenever they used to find themselves in a helpless situation, they used pray to the Gods and request them to provide solution to the problem faced by them or the people of their liking including kings.

In my view, the **Ancestors** of the Rigvedic Priests had created most of their **Beliefs** i.e the rigvedic Deities, a long ago, well before the regime of King **Nahusa**, when they lived on the bank of river **Saraswati** but in the upperstream region (North-Eastern part of Indus-Saraswati Valley). Subsequently, based on the observations on the wild/forest fire, the new generation Priests of pre-rigvedic time (a few decades before the commencement of rigvedic period) would have formulated the **Practice** of the **Yajna/Sacrifice** ritual on the bank of river **Saraswati** but in the lower stream region(South-Eastern region of I-SV, near Cholistan desert area). But their personal attachment to the combination of these **Beliefs** and **Practices** would have made them **Headstrong** and the **Hardliners** as well.

d. Asva or Horse :

After the river **Saraswati**, **Asva** or Horse and **Ratha** or Horse drawn Chariot are the other two controversial features of the **Rigved**. In the hymns of many mandalas of **Rigved**, we find the presence of the words; **Asva** and **Ratha**. Hence, the champions of the Aryan Migration Theory(AMT) always raise the question about the absence of the horse remains in any form in the Indus Valley area and forcefully advocate that Aryans were never part of the Indus Valley Civilization(IVC), but they arrived in Indian Subcontinent around 1700 to 1500 BCE but after the complete collapse of IVC and brought horse and chariot culture to India. On the other hand, the persons who favour Aryan Indigenous Theory confidently tell that Asva/horse and Ratha/chariot were very much part of IVC and in the support of their claim, they have produced some evidence in the form of the bones of the animals as the remains of the horses, found at some places during the excavation at the sites of IVC. But proponents of AMT do not agree with them and counter the claim stating that they are not the bones of real horse, but may be of Donkey or Indian Wild Ass; Khur. Hence for more than eight decades, rigvedic horse has remained a very hot topic of the discussion for the two opposite sides.

The earliest remnants of burial of the real Horse and spoked wheel chariot have been

reported from the site of Sintashta culture (2100-1800 BCE) located in the basin of Tobol-Ishim rivers, east of Ural mountain, a part of Eurasian Steppes. By using this evidence, AMT backers always try to trace the origin of Rigvedic Aryan to Eurasian Steppes and authoritatively state that Aryans were the intruders in the IVC, arrived in the batches or waves either from Caucasian or BMAC region through the present-day Afghanistan. It is said that first record of the bones of real horse in the Indian Subcontinent is available from the Kachi valley (1700 BCE), bordering Sindh and Balochistan provinces of Present-day Pakistan. The real Horse burial dated 1400 BCE has also been reported from the Swat Valley of present-day Pakistan. These facts clearly manifest that the real Horse was arrived in the Subcontinent after the decline of IVC, but from the west.

However, the remains of the towns found at the various excavated site of IVC clearly indicate that the Harappans were the urban living people, primarily followed settled agricultural practices. However, the AMT believers regularly try to portray the migrated Aryans as the pastoral nomadic warriors who came to India along with the cattle and the horse driven chariot.

But it is very true that the Indus People had regular trade contacts with the **Mesopotamia** and **BMAC** people. Probably, for carrying or transporting the goods/items from one region to other, at many places, in the plain areas, the people would be using the Oxen drawn Cars or Wagons. But in the mountainous regions, the desert and remote areas, the animals like Donkeys/Asses would have performed better than others. It is said that the Asses were domesticated around 3200 BCE in Egypt or Mesopotamia, and from there, during the early mature Harappan period itself, the traders would have brought them to the subcontinent. As a Camel was not still available, and an Elephant was yet to be tamed in India, at the time of Mature Harappan period, probably, a long distance transportation of the goods would have been done by using the Donkeys. But due to their erratic behaviour and the habit of giving a loud call or bray, the donkeys would not have been the favourite animal of the rigvedic Priests. In the Saline desert of Rann of Katch, an animal stronger/well built than the regular donkey, called Indian Wild/Desert Ass /Khur was found since ancient time and is found today also but present in a small number. In my opinion, by keeping this animal in mind, the rigvedic Priests would have developed the concept of **Asva** as the most powerful mover of that time to carry the Gods/Deities of their imagination.

To elaborate my point further, first I wish to take the help of a well known story from **Hindu Mythology**, commonly called as **Samudra-Manthan**. The term **Samudra Manthan** literally means the churning of Ocean of milk. This story has been mentioned in many legendary texts. To obtain magical **nectar-amrita**, the Gods in the company of Asuras/demons churn the ocean using **Mandar**

mountain as a stirrer and gigantic Snake, **Vasuki** as a rope. The story tells that one by one, total fourteen items are obtained from the process of churning but the nectar comes at the last. During the process of churning, in-between **Ucchaishravas (the seven-headed white horse)**, a typical character appears that is given to Bali, the leader of Asuras/demons. Though, the **Rigved** was composed much earlier to the **Samudra Manthan** story, but on the same line, in Mandala-2 of **Rigved** also, we find an imaginary incidence of a **Birth of Asva/Horse**. A special verse from Mandala-2(Griffith Translation) that indirectly indicates a Birth of Horse, is given below;

Rv-2.35,6.: *Here was the **horse's birth**; his was the sunlight. Save thou our princes from the oppressor's onslaught. Him, indestructible, dwelling at a distance in forts unwrought lies and ill spirits reach not.*

Hymn-35 of Mandala-2 is basically addressed to the **Son of Water**, means God **Agni**. In my view, as it is dedicated to **Agni**, it should have been the part of the first ten hymns of the Mandala-2. Hence, I feel that similar to the birth of **Ucchaishravas** (a Horse born during the Samudra Manthan), the rigvedic Priests earlier to it, would have imagined the requirement of a very special animal to be used for driving the special chariots of the **Deities** and named it as **Asva/Horse** who is assumed to have born from the **Agni** or **Fire of Yajna**. Hence first of all, I call the conceptual birth of **Asva/horse** of **Rigved**, as the product of the lofty imaginations of the Poets of the Early Mandalas.

In reality, the Horse Drawn Chariots are the best suited vehicles for the plains/flat areas, then a question comes, how did the **Aryans** during the migration process, drive them through the mountainous terrain of the **Hindu Kush** that lies between present-day Afghanistan and Pakistan? It should be kept in mind that in those days, probably, solid wood wheels car/wagon was in use and no metal ring was fitted over them. Hence driving purely wooden wheeled chariot through the mountainous terrain would be an impossible thing or even could be described as a **Miracle**..

Or

Did **Indra**, the Supreme God of the Aryans, airlift the **Charioteer Aryas** from the land of **Sintastha** or **Andronovo** or **BMAC** or **Persia** region and safely dropped them in the Indus Valley area? This is because in **Rigved**, in some verses, we find the references of **Flying Horse and Flying Chariot that were used by the Deities**. The aerial delivery of the Aryans would not damage the horse drawn wooden chariot. How amusing it would be to arrive in the Indus region by the aerial route in the ancient time?

Leaving these caustic questions apart, in my opinion, mention of **Asva/ Horse** and **Ratha/Chariot** in most of the mandalas, reflects both as the mythical characters created by the early

Priests just to show that the Deities of their imagination, possess extra-ordinary power and the special vehicle, who can defeat anyone or solve any problem faced by the people. As mentioned in my earlier article[4], the real horse drawn war chariot would have come to India somewhere around 1350 BCE, during the Mitanni Kingdom who ruled the west Asia(Syria/Iraq) region from 1475 to 1275 BCE. Probably, a few centuries earlier to this, some Traders from the west Asia would have introduced a **true Horse**, as an animal to the Indian Subcontinent (around 1700 BCE). This may be the real reason for the presence of proper description about the factual Horse and its sacrifice in the Last two Mandalas ie. Mandala 1 and 10.

As per me, the sequence or order of the all five Late Mandalas is **5, 8, 9, 1 and 10** and this has been explained at **Appendix “A”**.

Now we shall focus our attention on the Mandala-1 and 10 wherein, we find better account of a real Horse. In the Hymn, **Rv-1.163**, addressed to The **Horse**, the composer has poetically described some features of the horse (Griffith' Translation) as **swift as the wind in motion; though swift as thought, is Indra; his feet are iron metal; Horns made of gold hath.**

Rv-1.163,9: *Horns made of gold hath he: his feet are iron: less fleet than he, though swift as thought, is Indra.*

*The Gods have come that they may taste the oblation of him who mounted, first of all, the **Courser**.*

First time in the Rigvedic text, some characteristic features of the real horse have been compared with the wind, Indra, metals like Iron and Gold. In other words, a **horse** is as very quick thinker, like **Indra**, and very fast mover like, **Wind**. But the fundamental question is Why all these things do appear in the Mandala-1 which is a last but-one mandala and specifically absent in the all Early Mandalas of **Rigved**? In case of the Dasas and Dasyus, we find the information pertaining to them, scattered in many mandalas. This means to say that at the time of Mandala-1, it is quite possible that the composer has seen factual horse in action and then got an idea of describing it in that fashion. The verse also tells us that the Gods may taste its oblation first time, as they were also the first users of the animal(**Courser** is the word used by Griffith for swift horse, but I find, Horse mounting by the Gods or use of Horse for drawing a car/ chariot is the typical imagination of many rigvedic Poets).

In the verse **Rv-1.162,18** that is given below, we find description about the cutting of body of a horse into several pieces and the presence of thirty four ribs in it.

Rv-1.162,18: *The four-and-thirty ribs of the. Swift Charger, kin to the Gods, the slayer's hatchet pierces.*

*Cut ye with skill, so that the parts be flawless, and **piece by piece** declaring them **dissect** them.*

Now my next question is, If the true Horse was already existing during the Early Mandalas

(Mandala-2 to 7), and was being sacrificed during that period, then why this description has not been reflected anywhere in the Early Mandalas?

Please have a close look at a verse from the Mandala-10, which is generally considered as the Last Mandala, reveals The Fiend either a Dasa(Hyena) or Dasyu(Vulture) eating the flesh of cattle, horse and human bodies too.

Rv-10.87,16: *The fiend who smears himself with **flesh of cattle**, with **flesh of horses** and of **human bodies**,
Who steals the milch-cow's milk away, O Agni,-tear off the heads of such with fiery fury.*

यः पौरुषेयेण करविषा समङ्कते यो अश्वेयेन पशुनायातुधानः |
यो अघ्न्याया भरति कषीरमग्रे तेषांशीर्षाणि हरसापि वश्च ||

In the verse of Mandala-10, in a Hymn dedicated to **Agni**, a indirect/direct reference of various animals including **Horses**, being offered to **It** is observed.

Rv-10.91,14: *He in whom **horses, bulls, oxen, and barren cows, and rams**, when duly set apart, are offered up,-
To Agni, Soma-sprinkled, drinker of sweet juice, Disposer, with my heart I bring a fair hymn forth.*

This means to say that, the two Late Mandalas, i.e. Mandala-1 and 10 give more clear wordy picture about the real Horse and its sacrifice. Therefore, as per my opinion, the true Horse would have come to Indian Sub-continent during or at the end of Mandala-9 and its sacrifice at the time of Yajna would have been incorporated in the era of Mandala-1.

Though real horse does not have horn, but in the verse **Rv-1.163,9**, the composer has described **Horse** having golden **horn**. This can be termed as a Myth but some ancient seals found during the excavation of Indus Valley sites depict one-horned animal, **Unicorn**.

e. Reality check on “The Aryans and Their Migration”:

In Griffith Translated **Rigved**, we find the use of three similar terms used by him for the people who lived during rigvedic period; that are Arya, Aryas and Aryan and combined data on their presence in the various rigvedic mandalas is given below,.

Arya/Aryas/Aryan : 1(8), 2(2), 3(1), 4(2), 5(1), 6(5), 7(3), 8(3), 10(10)

Before getting into the term **Arya**, first it is necessary to understand the meanings of some Sanskrit words used in the **Rigved** in connection with **Aryan**.

1. Varna(वर्णः) , a rigvedic Sanskrit word is having many meanings that are given below,

Varna- stands for **colour** (Rigvedic Translators have used it to differentiate between the

black and white skin people)

Varna- also means a **class** (at some places rigvedic translators used it to define as a tribe or race)

Varna -Type or order that divides a society into sub-classes,

for example, **Chaturvarna** is nothing but four major sub-classes present in Hindu caste system. Hence it is upto the translators to interpret it in the context of their choices and then use it to define or describe anything that might create the confusion among the readers.

2. Jana means **-the People** ; **Jati** means **-a Tribe** ; and **Kshiti** probably means **-a region**. These words are some way connected to **Arya and Five Tribes**. But most of the translators tried to apply these terms to define an Independent Race of the Human-beings..

Now we shall see some selected rigvedic verses that provide different shades of the word; **Arya/Aryan**.

i. **Rv-3.34,9** : *He gained possession of the Sun and Horses, Indra obtained the Cow who feedeth many.*

*Treasure of gold he won; he smote the Dasyus, and gave protection to the **Aryan** colour.*

ससानात्यानुत सूर्य ससानेन्द्रः ससान पुरुभोजसं गाम | हिरण्यमुत भोगं ससान हत्वी दस्यून परार्यवर्णमावत ||

Here, Griffith has translated the original Sanskrit word **Varna** as the colour, which has created real confusion among the readers, indirectly indicating black colour **Dasyus** are different from white colour **Aryan** , also implies that they represent two different tribes of the human-beings. But in my view, it should be interpreted as the two separate classes (Varna) of the animal kingdom i.e Aryan as the noble persons (Arya Varna) and Dasyus as the animals other than human-beings.

ii. **Rv-4.26,2** : *I have bestowed the earth upon the **Arya**, and rain upon the man who brings oblation.*

अहम भूमिम अददाम आर्यायाहं वर्हिं दाशुषे मर्त्याय |

In above verse that is dedicated to **Indra**, informs us that, **as if, Indra** is telling that he has gifted the Earth/land to **Arya** and the rain to the devoted people who bring Oblations. In other words, the Poet **Vamadeva** wants to convey that devoted **Arya** are the real owners of the land and **Indra** would bless them with rain when they offer sacrifices. This means to say that to obtain good rain, it is necessary to perform Yajna in praise of Indra. It is quite possible at that time, the region used to receive less rainfall than the earlier time, and hence Yajna was being performed.

iii. **Rv-4.30,18** : *Arpa and Citraratha, both **Aryas**, thou, Indra, slewest swift, On yonder side of Sarayu,*

उत तया सद्य आर्या सरयोर इन्द्र पारतः | अर्णाचित्रथावधीः ||

A verse from mandala-4 states that Arna(Arpa) and Chitraratha believer of **Indra**, both **Arya** live on the bank of river Sarayu. This means to say that as per the above verse, to qualify anyone as an **Arya**, a person has to meet the basic criterion of having faith in **Indra** (many scholars believe that this hymn would been added to Mandala-4, very late).

iv. Rv-6.33,3 : **Both races**, Indra, of opposing foemen, O Hero, both the **Arya** and the **Dasa**,

Hast thou struck down like woods with well-shot lightnings: thou rentest them in fight, most manly Chieftain!

तवं तानिन्द्रोभयानमित्रान दासा वत्राण्यार्या च शूर | वधीर्वनेव सुधितेभिरत्कैरा पत्सुर्दर्षि नर्णा नर्तम ||

Rishi Bharadwaja says that as **Dasas** and **Vritra**, are the two sworn enemies of **Arya**; who are the believers of **Indra**, and hence brave **Indra** needs to strike down these non-believers in fight.

v. Rv-7.18,7 : Together came the Pakthas, the Bhalanas, the Alinas, the Sivas, the Visanins.

Yet to the Trtsus came the Arya's Comrade, through love of spoil and heroes' war, to lead them.

आ पक्थासो भलानसो भनन्तालिनसो विषाणिनः शिवासः | आ यो अनयत सधमा आर्यस्य गव्या तत्सुभ्यो अजगन युधा नर्न ||

In above verse, Sage Vasistha describes **Trtsus** join the war as **Arya's** Comrade but at the same time he did not target the alliance of the Pakthas, the Bhalanas, the Alinas, the Sivas, the Visanin as the **non-Aryas**. This means to say that the Priests did not treat the enemies of the Bharatas who happened to be humans as un-Aryas. This verse also brings out the fact that these five unknown tribes who are classified as the rivals of King Sudas, are totally different from the Dasas, and Dasyus who used to attack the site of Yajna and regularly spoil the purity of the ritual.

vi. Rv-1.156,5 : Even he the Heavenly One who came for fellowship, Visnu to Indra, godly to the godlier,

*Who Maker, throned in three worlds, helps the **Aryan** man, and gives the worshipper his share of Holy Law.*

आ यो विवाय सचथाय दैव्य इन्द्राय विष्णुः सुकृते सुकृतरः | वेधा अजिन्वत तरिषधस्थ आर्य रतस्य भागे यजमानमाभजत ||

Above verse of Mandala-1 is addressed to **Visnu**, states that like **Indra**, who is the supreme god; now **Visnu** also possesses the supreme power, who is also the creator of the three worlds, extends necessary help to his worshipper; **Aryan**. Here, similar to God **Indra**' followers/ worshippers of God **Visnu** have also been described as the **Aryan**. This verse also makes it clear that, in the Last but-one Mandala(Mandala-1), now, on the line of God **Indra**, God **Visnu** has

started getting the importance from the some rigvedic Priests. It should be noted here that **Visnu** has been described as the creator and controller of the three worlds and same thing has been elaborated further in the Puranas/Legends that were composed subsequently.

vii. Rv-10.38,3 : *The godless man, much-lauded Indra, whether he be **Dasa** or be **Arya**, who would war with us, Easy to conquer he for thee, with us, these foes: with thee may we subdue them in the clash of fight.*
यो नो दास आर्यो वा पुरुष्टुतादेव इन्द्र युधये चिकेतति | अस्माभिष टे सुषहाः सन्तु शत्रवस्त्वया वयं तान्वनुयाम संगमे ||

In the war with anyone, whether happened to be with **Dasa** or be **Arya** who is the non-believer of **Indra**, but as our God **Indra** is with us, we would subdue and conquer any of them in the clash of fight. This also implies that, there were Arya/ people who did not believe in **Indra**. It means to say that the Priests wanted to defeat all Godless creatures or non-believer of **Indra** at any cost.

Viii. Rv-10.65,11 : *They generated prayer, the cow, the horse, the plants, the forest trees, the earth, the waters, and the hills.*
*These very bounteous Gods made the Sun mount to heaven, and spread the righteous laws of **Aryas** o'er the land.*

बरह्म गामश्वं जनयन्त ओषधीर्वनस्पतीन् पृथिवीम्पर्वतानपः | सूर्यं दिवि रोहयन्तः सुदानव आर्याव्रता विस्मजन्तो अधि कषमि ||

This verse is a part of the Hymn dedicated to **Visvadeva**, wherein, **Aryas** are described as the generators of the Prayers for the Gods who created the cows, the horse, the forests, the medicinal plants, the Earth, the Waters, the Mountains. The very same Gods have also made the Sun to move in the sky and also established rule of **Aryas** on the land. In other words, by way of composing various prayers, **Aryas** express their deep gratitude towards the Gods. This indirectly tells us that worshipping the Gods means expressing the indebtedness is the regular duty of the Aryas.

ix. Rv-10.86,19 : *Distinguishing the Dasa and the Arya, viewing all, I go.*
I look upon the wise, and drink the simple votary's Soma juice. Supreme is Indra over all.

असिंसूनां नवं चरुमादेधस्यान आचितं विश्वस्मादिन्द्र उत्तरः || अयमेमि विचाकशद विचिन्वन दासमार्यम् |

In this verse, the composer has explained that **Indra**, just by look, can make out who is wise, and hence can easily distinguish between **Dasa** and **Arya**.

Now, we need to focus our attention on the Believers of Indra and Non-believers of Indra. The Priests considered themselves and their patrons are the believers of **Indra** which is quite natural, and they described their opponents or foes as the **Anindra** or **non-believer of Indra**, but **Griffith** called them as the **Indra-less** persons or entities.

Rv-7.18,16: अर्धं वीरस्य शर्तपामनिन्द्रं परा शर्धन्तं नुनुदे अभि कषाम | इन्द्रो मन्युं मन्युम्यो मिमाय भेजे पथो

वर्तनिम्पत्यमानः ||

*The hero's side who drank the dressed oblation, **Indra's denier**, far o'er earth he scattered.*

Indra brought down the fierce destroyer's fury. He gave them various roads, the path's Controller.

Above verse is from Mandala-7, basically describes the story of “The War of Ten Kings” indicating that the ten kings who are the enemies of the king Sudas do not have faith in **Indra** means **Anindra** and hence have no interest in Yajna ceremony.

Rv-7.83,7: दश राजानः समिता अयज्यवः सुदासमिन्द्रावरुणा न युयुधुः | सत्या नर्णामन्नसदामुपस्तुतिर्देवा एषामभवन देवहूतिषु ||

*Ten Kings who worshipped not, O **Indra-Varuna**, confederate, in war prevailed not o'er Sudas.*

True was the boast of heroes sitting at the feast: so at their invocations Gods were on their side.

In the verse, **Rv-7.83,7** Sage Vasistha makes things further clear that all ten kings do not worship **Indra and Varuna** means basically, do not perform or participate in Yajna/sacrifice.

Additionally, the verses pertaining to word **Anindra** are given below wherein Griffith has termed it as **Indra-less**.

Rv-4.23,7: दरुहं जिघांसन धवरसम अनिन्द्रां तेतिके तिग्मा तुजसे अनीका | रणा चिद यत्र रणया न उग्रो दूरे अज्ञाता उषसो बबाधे ||

*About to stay the **Indra-less** destructive spirit he sharpens his keen arms to strike her.*

Whereby the Strong, although our debts' exactor, drives in the distant mornings that we know not.

Rv-5.2,3: हिरण्यदन्तं शुचिवर्णम आरात कषेत्राद अपश्यम आयुधा मिमानम | ददानो अस्मा अमृतं विप्रूक्वत किम माम अनिन्द्राः कर्णवन्न

अनुक्थाः ||

I saw him from afar gold-toothed, bright-coloured, hurling his weapons from his habitation,

*What time I gave him Amrta free from mixture. How can the **Indra-less**, the hymnless harm me?*

Rv-10.48,7: अभीदमेकमेको अस्मि निष्ठाळ अभी दवा किमु तरयःकरन्ति |

खले न पर्षान परति हन्मि भूरि किं मा निन्दन्तिशत्रवो.अनिन्द्राः ||

This One by stronger might I conquered singly; yea, also two: shall three prevail against me?

*Like many sheaves upon the floor I thrash them. How can my foes, the **Indra-less**, revile me?*

This is to stress that, there were other people living in the Indus-Saraswati Valley, who did not believe in **Indra** and **Yajna**, and the **Priests** termed all of them as their **Foes** but not specifically targeted or classified as the **Non-Aryans**.

In Mandal-3, (Rv-3.53,6), **Kikatas**, the only appearance of an unknown tribe in Rigved, to whom the Priests have denoted as the **Low Born People**. Similarly, in Mandala-6 (Rv-6.27), **Abhydvartin Cayamdna**, an unknown character (a king), takes part in Yajna rite being performed by the Priests. He also gives unusual gifts to the Priests. Additionally, *the Pakthas, the Bhalanas, the Alinas, the Sivas*, the five unknown kings, first time mentioned in the verse Rv-7.18,7 are considered by the Priests as the enemies of king Sudas. These three incidence of the Early Mandalas clearly indicate that not only, the Priests treated all other human beings as the normal human beings but also did not designate them the non-Aryans (no evidence of any form of social outcasting).

The gist of the aforementioned information pertaining to the term “**ARYAN**” is highlighted below,

1. Almost two-third of the total references of **Arya/Aryan** are directly in opposition to the **Dasas** and **Dasyus**. The Priests did not use the term “Aryan” to differentiate various entities based on the colour, (Arya -Varna) but purposely used to show that the **Dasas** and **Dasyus**, the real trouble creators, who do not belong to their class, and in many respect, they are totally different from them. Probably, this has been done, just to safeguard the identity of these two characters, and in turn, to hide their incapability to tackle the menace of these two different types of hostile animals.
2. Although the Priests frequently called themselves as the **Aryas**, who had profound belief in God **Indra** as well as **Yajna ritual**, but at some places, they also considered other tribes who were non-believers of Indra(AnIndra) as the Aryans (Five tribes of Nahusa), meaning thereby, the term, **Aryan** basically denotes Noble or High Born stature of the persons in the society.
3. In true sense, the term “**Arya**” reflects self-proclaimed superior class label/mark given by the Priests to the selected persons of the society but does not indicate an independent Race or Tribe of the Human-beings.

As there is no independent tribe called “**Arya**” in **Rigved**, and no direct evidence of the movement or influx of the Priestly community from the west (from outside i.e present-day Afghanistan to the North-west region of Indus Valley) to the East, the Aryan Migration Theory(AMT) does not hold any water. With the exception of the **Kikatas** and **Abhydvartin**

Cayamdna (probably, both were from the Far-East zone); most of the major tribes mentioned in the Early Mandalas of **Rigved** were the native of Indus-Saraswati Valley.

f. River Rasa:

The river **Rasa**, has been mentioned only once in the Early Mandala(Mandala-4; only when the Lead Composer of this mandala, **Vamadeva**, visited the territory located at the west of the river Sindhu i.e North-west zone of the Indus Valley) and nine times in the Late Mandalas. Surprisingly, in Mandala-10(the last mandala), it appears four times including **Nadi-Stuti Sukta**(RV-10.75,6).

The collected data on the river Rasa[2] is given below,

Rasa : 1(1), 4(1), 5(2), 8(1), 9(1), 10(4)

The Sanskrit verses pertaining to the river **Rasa** taken from the different Mandalas are as under;

Rv-4.43,6: सिन्धुर ह वां रसया सिञ्चद अश्वान घर्णा वयो ऽरुषासः परि गमन । तद ऊ षु वाम अजिरं चेति यानं येन पती भवथः सूर्यायाः

Rv-541,15: पदे-पदे मे जरिमा नि धायि वरुत्री वा शक्रा या पायुभिश्च च । सिषक्तु माता मही रसा नः समत सूरिभिर रजुहस्त रजुवनिः ॥

Rv-5.53,9: मा वो रसानितभा कुभा करुमुर मा वः सिन्धुर नि रीरमत । मा वः परि षठात सरयुः पुरीषिण्य अस्मे ईत सुम्नम अस्तु वः ॥

Rv-8.72,13: आ सुते सिञ्चत शरियं रोदस्योरभिश्चियम । रसा दधीतवृषभम ॥

Rv-9.41,9: परि णः शर्मयन्त्या धारया सोम विश्वतः । सरा रसेव विष्टपम ॥

Rv-1.112,12: याभी रसां कषोदसोद्नः पिपिन्वथुरनश्वं याभी रथमावतं जिषे । याभिस्त्रिशोक उस्त्रिया उदाजत ताभिर... ॥

Rv-10.75,6: असिक्न्या मरुद्दधे वितस्तयार्जीकीये शर्णुह्यासुषोमया ॥ तर्षमया परथमं यातवे सजूः ससत्वा रसया श्वेत्या तया ।

Rv-10.108,1: किमिच्छन्ती सरमा परेदमानड दूरे हयध्वा जगुरिः पराचैः । कास्मेहितिः का परितक्म्यासीत कथं रसायातरः पयांसि ॥

Rv-10.108,2: इन्द्रस्य दूतीरिषिता चरामि मह इच्छन्ती पणयो निधीन्वः । अतिष्कदो भियसा तन न आवत तथा रसाया अतरम्पयांसि

Rv-10.121,4: यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः । यस्येमाः परदिशो यस्य बाहू कस्मै देवाय हविषाविधेम ॥

Some scholars state that river **Rasa** of **Rigved** is a mythical river, whereas, other try to connect it with the river **Volga** of Russia. Its presence in the verse of Nadi Stuti Sukta(Rv-10.75,6) confirms that it is the river of the west. But its reference in Mandala-4; as well as, its presence in the all five Late Mandalas, whose most of the hymns are generally believed to have been composed in the West and North-west zone of **Indus-Saraswati Valley**, makes me to trust that it must have been a river or stream originating from a some glacier of the extreme North-west region of Indus Valley. The Sanskrit dictionary defines the word, “Rasa” as “Essence”. It also means “liquid”, “fluid”, “juice”, “water” etc.

When AMT propagandists keep on insisting that the Aryas came from the west, then why does the river Rasa not find its place in most of the Early Mandalas(except Mandala-4)?

Its presence in the all Late Mandalas provides a strong signal that it was the river of **West**

and North-west Zone and the Priests, when got relocated themselves to the west of the river **Sindhu** during the period of composition of the Late Mandalas, were able to visit it. Hence as per me, the convincing presence of the river **Rasa** in the all Late Mandalas and its noticeable absence in most of the Early Mandalas, clearly manifests that during the period of the Late Mandalas, the **rigvedic** Priests actually moved from the East to the West zone of I-SV. Therefore, there is no possibility of west to east migration of “Arya or the Priests” during the Early period of **Rigved**.

II. Factors against the Aryans Migration Case:

Friedrich Max Müller who was born in Germany, studied Sanskrit and got an employment in Oxford University, proposed the Aryan Invasion Theory (AMT) to show that the people who composed **Rigved** were not the original inhabitants of India but would have migrated from Europe to India a long back. He estimated that **Rigved** would have been composed by migrated Aryan around 1200 BCE. In his view, the word, **Aryans** means the people who spoke an Aryan Language and has no connection with blood or race.

Earlier to Max Muller, it was Sir Willam Jones, based on his observations on the comparative study of various European and Asian languages, suggested that Sanskrit, Greek and Latin languages have a common root. As per the AMT proponents, the influx of Indo-Aryan population from Eurasian Steppes to Indian Sub-continent would have occurred around 1800 BCE after the invention of War Chariot. Some say that there would have been many waves of migration. This theory takes the support of linguistic, archaeological and recent genetics study to prove that migration might have occurred due to colder and drier climate in Europe around 2000 to 1800 BCE, compelling the Herders to move out of Eurasian Steppes/grass land and relocate elsewhere.

Though proposed by many, as Aryan migration has occurred a long back, so far, no concrete evidence on the Indian side has been found to prove the theory and the subject is still left open for the discussion with the pendulum of an ancient history clock is presently swinging from one extreme position to other i.e whether the Aryans were the Outsider or Indigenous people.

In the following paragraphs, one by one, we shall discuss some important factors, in my view, that do not support Aryan Migration Theory in the present context. Except the issue of **Sanskrit** Language, other factors are directly related to **Rigved**.

a. Ambiguity about The Dasas and Dasyus :

Aryan Migration Theory proponents constantly speak about the conflict of the **Dasas** and **Dasyus** with the **Migrated Aryans**. They claim that the **Dasas** and **Dasyus** were the original inhabitants of Indus Valley, who were “dark-skinned” persons whereas the Aryans were the “white skinned” people came to Indian subcontinent from outside and therefore, they used to fight with each other. By doing so, the AMT backers, somehow got partial success in propagating a Myth and also imposing their views on many.

The Data compiled from reference-[2] on these two terms are presented below,

Dasa: 1(3), 2(5), 3(1), 4(3), 5(6), 6(5), 7(3), 8(4), 10(10)

Dasas: 1(2), 3(1), 4(1), 6(2), 8(3), 10(3)

Dasyu: 1(11), 2(2), 3(1), 4(2), 5(2), 6(4), 7(1), 8(2), 9(3), 10(6)

Dasyus: 1(7), 2(3), 3(3), 4(3), 5(4), 6(4), 7(1), 8(3), 9(1), 10(10)

From the above data, it is crystal clear that the **Dasyus** are present in all mandalas. However, the **Dasas** are conspicuously absent in Mandala-9 that was supposed to be composed in the North-west region of the Indus Valley. When it is believed that the Aryas moved in Indian subcontinent from the west, then Why is there no mention of **Dasa** at all in Mandala-9?

Some scholars state that the **Dasas** and **Dasyus** were the two different ancient tribes lived somewhere in Persia or Bactria Margiana Archaeological Complex(BMAC) i.e. outside India. Then the question comes, who followed whom? Whether Arya landed first and the Dasas and Dasyus jointly followed them or the Dasas and Dasyus entered the Indus Valley first immediately after the collapse of Indus Valley Civilization and then the Aryas got into the region.

But the some important questions that are unanswered so far, are,

Why did the **Dasas** and **Dasyus** simulteneously or independently attack the **Aryas**?

How did the **Dasas** and **Dasyus** got spread all over the Indus Valley, very soon after the decline of the well developed Indus Civilization?

In case, the **Dasas** and **Dasyus** were the native of Indus Valley, then did they also trouble the People who lived earlier in the Indus Valley Civilization region(IVC) ?

As I have already dealt with the subject in detail in my earlier articles [3, 4 and 6], I sincerely request the readers to refer to these articles for more information.

In my view, it is the act of animal sacrifice (also Human sacrifice on a special occasion) during the Yajna ceremony, that used to attract the the Dasas (**Hyenas**) and the Dasyus(**Vultures**) to

the Yajna sites. These wild animals are the excellent scavengers, were only interested in eating the remains of the animals being sacrificed during Yajna rite. But their presence and behaviour used to irritate the Priests. In the simple words, it can be termed as the Conflict of interest of the two parties used to result into confrontations. Typical feature like, **Wide-spread foot/Claw** is seen in case of the birds and reptiles like Crocodile, Lizards etc but not found in Humans. Evolution theory informs us that the birds got evolved from the reptiles.

As per me, spending further time on the discussion about the irrelevant issue of the Dasas and Dasyus as the aboriginal people of the Indus Valley, is nothing but an exercise in futile.

b. River Helmand as Saraswati/Haraxvaiti :

In many Mandalas of **Rigved**, the river **Saraswati** has been lavishly praised by the Priests. Due this fact, some of the proponents of the **Aryan Migration Theory (AMT)**, just to promote their views, keep saying that the **Aryan** from the Eurasian Steppes, first moved to the BMAC area, lived on the bank of river **Haraxvaiti/Saraswati** (river **Helmand** that flows in present-day Afghanistan country) for considerable time, composed most of the parts of the Early Mandalas and then migrated to Indus Valley. They take the advantage of presence of the term **Haraxvaiti** in the ancient **Avestan literature** which is generally believed to be cognate of **Saraswati**. An ancient river **Haraxvaiti** is now called as river **Helmand** in **Afghanistan**. I have dealt with this subject, in detail that is placed at Appendix-“B”; titled it as “If the river **Helmand** were the river **Saraswati**, then what would be the order of the all Mandalas of **Rigved**?”

When I focused my attention on the other rivers mentioned in the Early Mandalas (Mandala-2, 3, 4, 6 and 7), I found no substance in considering the river **Saraswati** as river **Helmand**. This is because, the main rivers of Middle-north zone (Greater Punjab state of British Era) like **Parusni(Ravi)**, **Vipas(Beas)**, and **Sutudri(Sutlej)**, are distance apart from the river **Helmand/Haraxvaiti** and hence, can never go hand in hand with the latter, on regular basis. At least, the rivers **Parusni** and **Sutudri** flow independently from east to west and then form a big river called **Panjnad** after joining river **Asikani(Chenab)**. But what about the river **Vipas**? It is relatively a small river that just flows in two Indian states, Himachal and Punjab and joins the river **Sutudri** but has been mentioned in two Early Mandalas i.e Mandala-3 and 4. In Mandala-3, it appears in association with the river **Sutudri**; and in Mandala-4, in combination with the river **Parusni**.

When we assume, river **Helmand** (old name-**Haraxvaiti**) as the river **Saraswati**, then the description available in **Mandala-7** about the geographical features of that time, would portray

totally contradictory picture. For example, the War of Ten Kings was fought on the bank of river **Parusni** which is one of the major rivers of the Greater Punjab. But after the victory in the war, The composer, Vasistha and Bharatas move to the Puru's country where the composer notices that during the rainy season only, **Purus** assemble on the Bank of river **Saraswati** (**Purus** dwell on the both grassy banks of **Saraswati**- Griffith Trans.). If the river **Helmand** is taken as the river **Saraswati**, then this movement of Vasistha to Purus' land immediately after the war, is not at all possible as the former is located in the west, but far away from the river **Parusni**. Also, Sage Vasistha has mentioned that, earlier to the War of Ten Kings, King Sudas-Trtsu combination defeats, the King Bheda and his associates on the bank of river **Yamuna**, which is located in the east of river **Parusni**. In **Mandala-7**, the word, **Sindhu** occurs only once (Rv-7.87,6- Hymn dedicated to **Varuna** that describes *his* acts), that is probably related to a lake or sea, and clearly, has not been used in reference to the actual river **Sindhu**. Hence, the movement of the **Aryan** (the Priests and Bharatas) from west to east, without crossing **Sindhu**; the most important river of the west, whose name has been given to the well developed ancient Civilization; is next to impossible.

Except Mandala-4, all other Early Mandalas clearly point out that the various kings of Bharatas, mostly lived around the river **Saraswati**, but they also highlight the presence of other rivers of Punjab (Middle-north zone), such as **Parusni**, **Vipas** and **Sutudri**. If we consider river **Helmand** as **Saraswati**, then how connect them without touching the river **Sindhu**?

In **Mandala-6**, in addition to river **Saraswati**, we find presence of river **Ganga** that belongs to the **Far-east** zone of **I-SV** region. When we consider river **Helmand** as **Saraswati**, then the movement of the people from west to east, through the vast land that lies between the two rivers i.e. **Helmand/ Haraxvaiti** and **Ganga**, located at the two extreme corners, but without coming across/touching the several important rivers of the West and North-west; Middle-north; and East and South-east zones of **I-SV** is **clearly unsustainable**.

The composers of most of the Early Mandalas, through various hymns/verses have clearly highlighted the severe water scarcity on the bank of the river **Saraswati** [5], whether they lived in down-stream or upper-stream regions of the river. In my view, this fact is the main cause for their frequent movements from one location to other. Subsequently, regular water crisis has led to disappearance and or truncation of the river **Saraswati**, and that has also been reflected in the Legend as well. But this point does not apply to the river **Helmand** as it is very much present in Afghanistan, and the advocates of **AMT** have never projected this aspect anytime.

Momentarily, if we consider the Avestan Literature as the basis for deciding actual river

Saraswati, then question arises; in Avesta, why the river **Haraxvaiti /Saraswati** has not been glorified very similar to **Rigved**(as Goddess, Mother, Sister)? Some experts profess that the Aryan migrated from BMAC, first got settled on the bank of river **Helmand** and after sometime, due to some conflict, they got split into two groups; one moved to the west first, settled in Persia, developed an Avestan culture there; but second group moved in the opposite direction, to east and developed a rigvedic culture in Indian subcontinent. Then the fundamental question is, **what made the rigvedic Priests to perform Yajna on regular basis?** If there was no acute water problem in that region as depicted in **Rigved**, then there was no need for the Priests to create the typical myth of clashes between **Indra -Vritra**, as well as, **Indra -Ahi**.

Even if water shortage was present on the bank of river **Helmand**, the Priests had option to go back to BMAC area or would have happily stayed in the Swat Valley as their number would have been around a few thousands. This is because the rigvedic Priests were faint-hearted in nature, lacked courage to take on new challenges on their own.

When we consider the river Helmand (old name **Haraxvaiti / Saraswati**) as the activity centre of the the all Early Mandalas, then the main question arises, “How did the Priests come to know about the rivers of the Middle-East and East regions of I-SV such as Parusni, Vipas, Sutudri, Ganga, Yamuna, Apaya and Drsadvati?” Except Mandala-4, there is no direct evidence of the Priests, crossing the river Sindhu in other Early Mandalas. Then how is it possible?

Some amusing possibilities that are based on Magic, but not on Logic have been listed below,

- Dieties like Indra, Asvin, Dawn, Sun, Marut, Vayu etc would be sending regular aerial signals to the Priests about the other regions.
- Birds like Falcon, Eagle, Kapinjala would have acted as the Messengers for the Priests.
- The Priests would have created ground based network of their informers who used to provide updates about the region located to the east of river Sindhu. The Dasas and Dasyus can be considered as the active partners of the Priests. When they did not get the gifts assured to them, then they would be attacking the Priests.

One more question is, why did the Priests mainly focus their attention on the East of river Sindhu? Advocates of AMT always assert that the Priests have migrated from BMAC area to Helmand basin. Then how did the Priests forget their past residence/location completely? Additionally, it is also said that the split in the Priestly community led to the migration of one group to Persia which is west of river Helmand. But the Priests did not explore that area anytime, as well

as, southern region of the Helmand river including Balochistan, Why?

Now we shall consider the case of **Indigenous Aryan** and the river **Saraswati**. Those who believe that Aryans were indigenous people, regularly profess that the **Ghaggar-Hakra river** that flows through the plains of North-western India (Ghaggar) and the Eastern Pakistan(Hakra) is the lost river, **Saraswati**. In support of their claim, they produce Satellite Images and Remote Sensing Data for the possible existence of the water channel that would have flowed during the Mature Harappan period. Additionally, Paleogeographic/hydro-geological study of the region, carried out by the various researchers does point out the probable existence of the underground water channel of the ancient time. The Ghaggar-Hakra river originates in the Shivalik ranges in Himachal Pradesh and flows south through the states of Haryana and Rajasthan, finally enters the eastern Pakistan, where it gets totally drained in the Cholistan desert itself. At present, **Ghaggar-Hakra river** is completely rain fed system, carries water during the rainy season only and it got shrunk in size as well. But some Scholars believe that during the Bronze Age period, it would have been a brimming river, supplying water to the adjacent territories. Surprisingly, excavations carried out along its course in Indian territory have revealed many Indus Valley Civilization sites such as Banawali, Bhagvanpura, Kunal, Kalibangan etc which clearly manifest typical well developed urban settlements. Also, limited archaeological studies carried out in the Cholistan desert of Pakistan along the dry bed of **Hakra** river have produced circumstantial evidence of the human settlements at several locations during the Early and Mature Harappan Period. But here, further work needs to be done.

Pakistan, being Islamic country, **Hakra** part of the **Ghaggar-Hakra river system** (that belongs to Pakistan), got very limited attention from the Local Government and hence the researchers of that country are yet to carry out full scale excavations in the Cholistan desert, and other Indus Valley areas, though some archaeologists have done commendable work in identifying many Indus sites in those regions. Since almost four decades, **Afghanistan**, being a war-torn Islamic country, where clashes between the various militant organizations and the government forces are the regular features. Hence archaeology of the area adjoining the **river Helmand** has not been studied extensively.

Based on the above discussions, in my opinion, river **Helmand** fails to qualify as the lost river **Saraswati**. Hence **Ghaggar-Hakra river system** is the only possibility as the rigvedic river **Saraswati**.

c. Pakthas of Rigved:

In Rigved, occasionally we find names of some unfamiliar tribes including the Pakthas. Some scholars believe that the Pashtun tribe that presently lives in the Khyber-Pakthunkhwa (North-west Frontier Province) region of Pakistan and Eastern part of Afghanistan may be the descendants of rigvedic Pakthas. But others say that the word Pakthun/Pashto has Iranian root, hence the present tribe may be originally from Iran.

But in **Rigved**, due to their involvement in the War of Ten Kings, the **Pakthas** first time appear in the **Mandala-7** which is the part of the Early Mandalas. Sage Vasistha, the composer of this mandala has designated them and other four tribe leaders, together, as the enemies of king Sudas (Rv-7.18,7). But in Mandala-8 they appear to be friendly with the Priests and along with others, also described as taking part in Yajna rite. The Data collected on the term Paktha/Pathas from reference [2] is as given below,

Paktha/Pakthas: 7(1), 8(2), 10(1)

The question then arises, “If the Aryans migrated to Indian Subcontinent from the west through **Khyber Pass**, but after spending considerable time in present-day Afghanistan, then why did the **Pakthas** do not figure in the all Early Mandala?

Some AMT proponents frequently point out that the Aryans lived on the bank of River **Helmand** which they term it as the rigvedic river **Saraswati**. Then it would be quite logical for the Aryans to have regular interaction with the Pakthas, during the stay of former, on the Bank of river **Helmand** where they were supposed to have composed the all Early Mandalas. But Pakthas are first time seen in Mandala-7 on the bank of river **Parusni**, that too, at the time of War of the Ten Kings, why?

Based on the various rivers mentioned in Mandala-8, this Mandala actually, takes us to the West and North-west zone of Indus-Saraswati Valley which could be the probable location of the residence of the Pakthas. Mandala-10 is the Last Mandala of **Rigved**, and hence Pakthas presence in it, may be attributed to old connection of the Priests with them.

In my opinion, Pakthas' presence in selected Rigvedic Mandalas-i. e. 7, 8, and 10 negates the claim of Aryan Migration/Invasion Theory.

d. Sheep in Rigved:

It is generally believed that the Sheep were domesticated by man in the Mesopotamia (western Iran, Syria-Iraq and Turkey) around 10,000 years ago. Earlier, they were basically used as

the source of meat/food and leather. But it was around 4,000 BCE in Iran, man learnt to spin a wool from its hair and then weaved it to clothes. Along with the Goats, (who were domesticated around 11000 years ago in the west Asia region) ; the sheep have played the key role in fulfilling the economical, cultural, religious and personal needs of man and directly contributed to the development of many human civilisations. Both Sheep and Goats are native of West Asia but Man carried them, every corner of the world, wherever he went. Like Goats, Sheep are also the most adaptable and geographically widespread livestock species.

In Rigved, references of sheep and wool are found in many mandalas, and the data collected [2] on the same is as under,

Sheep : 4(1), 5(1), 8(3), 9(18), 10(2)

Wool: 4(1), 5(2), 8(2), 9(16)

From the above data it can be safely inferred that, the composers of Mandala-9 have used both terms generously as compared to other Mandalas. This means to say that, Mandala-9 would have been composed in the cold mountainous region where the composers would have seen regular use of sheep and its wool in day to day lives of the people. But absence of these terms in most of the Early Mandalas (except Mandal-4), also makes it clear that these mandalas would have been composed in the regions, where winter was not as severe as that of North-west region of Indus Valley. But this does not mean that at the time of composition of these mandalas, Sheep was not available in those regions. Probably, like cows, the Priests during that period, did not have very close association on daily basis with this animal. The animal would have been introduced by the traders first to western region of Indus Valley, during the Early Mature Harappan period, got spread all over the Indus-Saraswati Valley within short span and most of the herders would have kept them along with the goats. But when the Priests moved to west, they might have come across multiple application of sheep and its woollen cloths for keeping body warm in the extreme cold region and also seen use of its clothe in purifying their favourite Soma juice by way of filtering out unwanted things from it.

In other words, the conspicuous absence of the terms; Sheep and wool in the four Early Mandalas (Mandala-4 composer travels to west, crosses river Sindhu to reach rivers Swasti and Rasa located at Extreme North-west corner of Indus Valley, probably due to this reason, we find both terms in it) makes it clear that these mandalas were not composed in the region where severe winter or snow fall was experienced.

It is generally believed that the Sheep would have been brought to the Indus Valley by the

Traders via the Khyber Pass (mountainous region) where winter is relatively more severe, and during the winter, snow fall is a common thing in and around that region. As the animal does not find its place in the Four out of Five Early Mandalas, it can be safely concluded that as claimed by AMT protagonists, the Rigvedic Priests would not have come to Indian subcontinent via Afghanistan but during the period of the Early Mandalas, they would have lived in relatively dry and lesser cold areas such as Greater Punjab and or near the Thar desert.

e. Camel in Rigved:

It is generally said that around 3000 BCE, man might have domesticated a single hump **Camel** first, either in Somalia or Arabia. In Central Asia(BMAC), a separate breed of Camel is found that has two humps instead of one hump seen in case of Arabian Camel, and it is popularly known as Bactrian Camel. Camel milk serve as a staple food for the nomadic people who live in the various deserts. Camel can survive without water for a longer duration in desert environment. In some countries, people eat its meat also.

In **Rigved**, at four places Camel-Ustra has been mentioned and compiled data is reported below,

Camel/Ustra:1(1), 8(3),

From the above data, it is crystal clear that Camel finds its mention in the only two out of five Late Mandalas i.e. Mandala-1 and 8 but is completely missing in the all Early Mandalas. Similar to Sheep, Camel would have been introduced by the Traders in Indus Valley through the **Khyber Pass**. When it is said that the Aryans migrated from BMAC region(two hump Camel is native of BMAC) would also have entered the Indus Valley through the same path, being regularly used by the Traders, but after the complete collapse of Indus Valley Civilization around 1700 BCE, then why did they not bring BMAC Camel with them? But AMT supporters forcefully tell that the migrated Aryans brought Horse and Charriot with them. Please note that, **Camel** is conspicuously absent in the all Early Mandalas but present in the two late Mandalas. This also points out that, the Early Mandalas were not composed in the west region of Indus Valley, otherwise, BMAC Camel would have been definitely reflected in some of the Early Mandalas by the Aryans/Priests who are believed to have migrated from the west. But during the period of composition of Mandala-8, when the Priests actually moved from East to West, Camel would have been brought to the Indus Valley by the Traders. In my view, in this case also, AMT would fail to justify the absence of Camel in the Early Mandalas.

Additionally, some scholars point out that there is no mention of Wheat in the early mandalas. When it is said that in BMAC area people, practiced irrigating farming and cultivated Wheat and Barley, then why did wheat cultivation not reach India along with Migrated Aryans?

f. Angra Mainyu of Avesta and God Manyu of Rigved:

In Avestan language, **Angra Mainyu** is the evil spirit also known as **Ahriman** in the Late books. In Zoroastrian Religion, **Angra Mainyu** is the god of darkness, the eternal destroyer of good, creator of evil, who bring death and diseases. It is believed that Iranian Aryans got separated from migrated Aryans much earlier, got settled in Persia and developed independent Avestan culture in ancient Iran. In Avestan literature, some main rigvedic deities like Indra, Mitra, Nasatya are portrayed as the Demons.

In Rigved, we find the character, “**Manyu**” as the god Indra. But it is seen only in the Mandala-10 i.e. the last Mandala. Two hymns (Rv-10.83, and 84) are dedicated to this Deity.

But the question then does arise, when “**Angra Mainyu**” and god “**Manyu**” represent two opposite characters in two different cultures, which is also a typical feature of both cultures, then why is “**Angra Mainyu**” not found in the **Early Mandalas of Rigved**? Based on AMT, these mandalas should have been composed immediately after the detachment.

Logically speaking, to describe an anti or opposite side of any character, that character needs to be existing first either in a physical or wordy form. In **Rigved**, **Indra(Manyu)** is the supreme god but an imaginary character who is believed to be the Chief Controller of everything in nature and also acts as the caretaker of the people. Whereas in **Avesta**, **Angra Mainyu** is denoted as the destructive spirit who regularly creates the problems for the Avestan people. In my view, **Angra Mainyu** actually means Angiras Manyu(or Angiras Manushy/Men), indirectly depicts God of Angiras People. **Indra** and **Angirases** connection has been highlighted in many hymns of **Rigved**. Then it gets clear that, some persons/Rishis, other than the people of Angiras group would be standing opposite to them. The **Bhrgus**, being the second most important family of the **rigvedic priests**, is the only remaining possibility as the rivals of the Angirases. Hence it becomes necessary to consider the role of Bhrgus in the various mandalas of **Rigved**. Compiled data on Bhrgu/Bhrgus[2] is as given below,

Bhrgu: 1(2) 4(1), 8(3), 9(1)

Bhrgus: 1(3), 2(1), 3(2), 4(2), 6(1), 7(1), 8(3), 10(6)

Above data show that, except Mandala-5, Bhrgus are present in remaining mandalas. In

Mandala-6, their presence has been reflected in an informal way (in my earlier article[4], erroneously, I mentioned absence of Bhrgus). Probably, Bhrgus got separated from the Main-stream Rishis during the period of Mandala-4, when **Vamadeva** (direct descendent of Angiras), moved to west. Suddenly, in Mandala-7, **Vasistha** informs us that Bhrgus developed friendship with the Druhyus. But the friendship would not have occurred overnight. Probably, after the Mandala-4, they would have gone to the place where the latter would be dwelling(in my opinion, South-west region of the Indus valley would have been the territory of Druhyus i.e Mohanjo Daro and adjacent area but this is not actively reported in any mandala of the **Rigved**). Due to this reason, they are not found in Mandala-5, but casually mentioned in Madala-6. A section of Bhrgus would have come with the Druhyus to guide/support them in the War of Ten kings, that was fought on the bank of river Parusni. In Mandala-9, in one hymn,(RV-9.101,) we see casual reference of Bhrgu's son chasing Makha. This could a reference from the earlier event.

In Mandala-8, Bhrgus presence is properly highlighted, meaning thereby, those Bhrgus, who came with the Druhyus would have stayed back and joined the group of the mainstream rigvedic Rishis. Some Bhrgus would have still been living in the kingdom of Druhyus, i.e. south-west area of Indus Valley. In my view, it is the Bhrgus, who stayed back after the war, but formed close bonding with the **Anus** during the Mandala-8, would have moved out of the Indus Valley due to friction with the Angiras clan Rishis (Poet **Kanva** of Mandala-8, belongs to Angiras family). Similar to the Anus, in principle, they would have decided to reject **Indra** as the God, went with **Anus** to west after the Mandala-8 period and formed the Avestan culture in Persia. Subsequently, they would have termed “**Angiras Manyu**” (Indra, the god of Angirases) as the “**Angra Mainyu**”; evil spirit which is in the line of the views about Indra as **Demon** in various Avestan literature.

This clearly raises doubt about the early separation of the Arya People as claimed by the AMT supporters. Hence, only possibility is that the Indo-Iranians would have got split off from the Rigvedic People, during the period of the Late Mandalas i.e. at the end of Mandala-8 [4]. Presence of Haptahəndu/Sapta-sindhu phrase (indicates one of the sixteen countries of Airyanas) in Avestan literature means the Indo-Iranians were aware of the Sapta Sindhu region very well and would have stayed in that region for a long time.

A verse from Mandala-8 indicating Sapta-Sindhava term with Saraswati is given below for reference,

Rv-8.54,4: पूषा विष्णुर्हवनं मे सरस्वत्यवन्तु सप्त सिन्धवः | आपो वातः पर्वतासो वनस्पतिः शर्णोतु पृथिवी हवम ||

pūṣā viṣṇurhavanaṃ me sarasvatyavantu sapta sindhavaḥ |

āpo vātaḥ parigvedaataśo vanaspatiḥ śṛṇotu pṛthivī havam ||

The hymn of Mandala-1, **Rv-1.156,5** clearly indicates that a section of the Priests had already started the process of creation of a New Power Centre in form of God **Visnu** to substitute God **Indra (Manyu)** who was declared as the Supreme god of the all Deities by the earlier Priests. The Puranas /Legends composed during the later period attest the same.

III. Fallacy of Sanskrit origin from Proto Indo European language:

Several experts from Linguistic field always stress that the existing similarities in the many European and some Asian Languages prove that all Indo-European languages must have been descended from a common but hypothetical Proto Indo European Language(PIE). Although there is no written record of PIE, but using some advance techniques of linguistic reconstruction such as the Comparative Method, they came to the conclusion that there has to be a common spoken language of the people who once lived in the Pontic-Caspian Steppes of eastern Europe(Kurgan Hypothesis). PIE is speculated to have been spoken as a single language from 4,500 B.C.E. to 2,500 B.C.E. Due to climate change, from Pontic-Caspian Steppes, the people would have moved to Eurasian Steppes, a grassland in the central Asia where plenty of grass was available. There the migrated people invented the Horse Drawn Chariot, introduced burial practices for both man and animals. From here, some people migrated to Europe and other called as Indo-Aryans, migrated in the south direction, first made their home in present-day Afghanistan lived there for sometime, and from here a section moved to ancient Persia(Avestan), then others shifted to the Indus Valley around 1800 to 1500 BCE. Thus the Sanskrit speaking migrated Aryans would have composed the Vedas in India.

In my view, the ancient man, would have first created various sounds for the six Common Features to **show emotions** that are given below,

- Hunger, Thirst -basic needs of the human-beings
- Anger -to express displeasure, annoyance
- Fear-to express danger, harm, horror from others
- Affection, love- to show attachment or relationship
- Happiness, Smile, laugh -to express pleasure, liking
- Sorrow, pain, grief

It is well accepted fact that the various languages that are existing in the world, would have been evolved through the basic emotional needs but with the progressive developments of man and

not through any mathematical theory/hypothesis/model. Hence, we must focus our attention on the origin of the words for the six basic emotions that are discussed above. Similarly, wherever man lived, daily, he would have come across some of the elements of Nature i.e. land, rain, water, river, sun, moon, forest, plants, air, storm, light, darkness, cloud, lightning, fire, sky etc. Hence, there is need to look into these aspects on priority. Occasional comparison of Sanskrit word “Agni” as Latin word “Ignis” would not provide accurate information about the origin of the words, as the former is much older to latter. Also, the similarity of the some terms used to describe various human relations within a family such as father, mother, brother and sister would not lead to revelation of the origin of any language as these terms would have been developed several thousand years, after the man started living together in a social structure called as “Family”. This term definitely shows emotional intimacy or closeness of each other and also exhibits positive form of the relationship with certain degree of confidence that also provides social security due to the development of bonding among the various members of the same family.

Now, just have a look at the some relationship terms that are found in Hindi (similar features are also present in many Indian languages) but are absent in the world's most advanced Language i.e. English.

Father's younger brother (uncle) — चाचा (chaachaa) or काका (kaakaa)

Father's sister (aunt) — बुआ (buaa)

Mother's brother (uncle)— मामा (maamaa)

Mother's sister(aunt) — मौसी (mausii)

In English, we do not have separate words for Paternal or Maternal uncles. Same thing holds good, in case of the Paternal and Maternal aunts, why?

Now we shall see some examples of the intricacy existing in the Rigvedic Sanskrit.

Original Sanskrit word	Antonym in Rigved	Griffith's Translation
Karma	A-karma	Rite-less
Vrita	A-vrita	Law-less
Indra	An-Indra	Indra-less

It should be noted here that the Priests have used antonym of Indra as **Anindra** and unlike Karma-Akarma or Vrita-Avrita, they did not create a word opposite of **Indra** by just pre-fixing “A” to it. This means to say that they followed certain norms while creating various new words from the

existing vocabulary. Also in Rigvedic text, we find, clear differentiation between Rajan(King) and Samrat (Emperor); Parvat(mountain) and Giri (hill) etc. This definitely reflects **clarity in thinking** of the rigvedic Priests. What surprises me the most, is the extensive use of several compound Sanskrit words in Rigvedic text that are difficult to pronounce even today, but got orally transferred from one generation to other, since last four thousand years, but almost without change. This makes me to believe that retention of the original but ancient Sanskrit vocabulary in the form of **Rigved** is an extra-ordinary thing to have happened in the history of language development.

How can we believe that any Barbaric Nomadic Tribe or a Tribe that followed Nomadic pastoralism in the ancient time, would have achieved such a level of understanding of language and then retained orally it with the highest degree of sophistication for such a long duration?

Although, it is not possible to ignore the existing similarities among the various Indo-European languages, but at the same time, it is hard to accept their common origin also. AMT proponents forcefully tell that Sanskrit has its origin in Proto Indo European(PIE) language that was once spoken in Eurasian Steppes, around 3000 BCE and the Migrated Arya would have brought it to Indian Subcontinent. But the opponent of this theory strongly propose that, as there were regular trade and commerce contacts among the various civilizations, that would have led to the transfer of important features of well developed Sanskrit language from the Indian Subcontinent to west Asia first, and from there to Europe, around 2000 BCE.

In the early days, an ancient man would have emotinally used sign language first, to express his basic requirements. This would have led to creation of Manual Gestures, which then got converted to proper audible sounds after some period. Subsequently, the different sounds/utterances produced by man, would have acted as the building blocks for the medium of communication for a very long time, from where slowly, with the development of the civilizations, the framing of sentences (order of the different words) would have begun; and finally what we call it as “Spoken Language” would have come into existance.

The Languages (Spoken or written words in a proper order) directly reflect the development of man's thought process over a period of time, lifestyle of a particular society, interaction of man with the environment, his experience with others, and influence of the several factors including outsiders on his life.

It should be noted here that the existing similarity between pronunciation of some Sanskrit numbers (one to ten) and other European Languages, as projected by many linguists, can not be construed as the starting point of all languages. How to believe that the Indus Valley Civilization,

which had devised and used proper measuring and decimal system, did not have its own language of communication? Just because we do not have any information/knowledge about the language spoken by the Indus Valley people, does not mean that they had no language of their own. Based on the progress made by them in the field of Urban Planning, Execution and Material Culture, I find **Sanskrit** is the only Language that could fill the Space/Vacuum.

It should be noted here that existence of the similarities of a few characteristics between two things does not automatically mean that both are one and the same or somehow connected to each other. For example, ancient Pyramids of Egypt are well known in the world. But the similar man-made mega-structures have also been found at different places, that were constructed at different time, include; India (Gopuram), Indonesia (Borobudur), Central America (Maya), China, and Latin America (Inca) etc. Then question does arise, by any mean, is it possible to link these monuments with the other and also with Pyramids of Egypt? So far, there is no evidence to show that those were constructed with the support of Experts from Egypt. Hence, question of a common source does not arise at all.

Summary:

- **Rigvedic Aryans were the original inhabitants of the Sarasvati Valley and the adjacent area.**
- **Cultural continuity, archaeological evidence do point out they lived during the era of Indus Valley Civilization, but followed ascetic lifestyle.**

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Note: References 3 to 7 are available on Internet/ Public Domain.

Also see Appendices “A”, “B”, and “C” on the next pages.

Appendix- “A”

Probable Order of the Five Late Mandalas

As described elsewhere, my order of the five Early Mandalas is- 2, 3, 4, 6, and 7. Hence it necessary to fix the probable order of compilation of the five Late Mandalas-1, 5, 8, 9, and 10. Based on the presence some physical characters(rivers) and other circumstantial evidence available in the various mandalas, my sequence of the five Late Mandalas as follows,

Mandala-5: In my view, following points make the Mandala-5 as the probable candidate as the first among the all Late Mandalas;

Presence of the term **Bharata** in Hymn-54, dedicated to Marut, that describes **Bharata** as a King who is quick/ good listener and the composer requests Marut to give him strength, wealth & 100 years life.

A Verse Rv-5.41,11 provides a sufficient hint that **Yajna** has been performed on the bank of river **Saraswati**, and through this verse, the Poet requests the Goddess **Saraswati** to visit the site of Yajna, indirectly indicating the non-availability of water in the river.

As I consider, both characters i.e. **Bharata** and **Saraswati** are the important features of the Early Mandalas, I believe that the verses related to them would have been composed during the period of the Early Mandalas but after the completion of the major portion of the Mandala-4.

Mention of the river **Parusni** of Middle-north zone and **Yamuna** of Far-east zone in the Hymn **Rv-5.52** that is addressed to **Marut** means, during the period of composition of this hymn, the composers of this mandala were still living in the vicinity of these rivers. Thus, this particular hymn reflects overlapping of Mandala-5 with Mandala-7, as both rivers are also the part of Mandala-7 (the War of Ten Kings was fought on the bank of river **Parusni**, and King Bheda with his Allies were defeated on the bank of river **Yamuna- Rv-7.18**) .

Hymn **Rv-5.53**, exhibits the inclusion of various rivers of the west, makes it clear that the composers have shifted to the west of river Sindhu. Therefore, we find the names of western tributaries of the river **Sindhu** such as Rasa, Anitabha, Kubha, Krumu, Sarayu, descending from the extreme north(Gandhar) to south direction meaning thereby that the Poets were living in that region since a long time.

Presence of the names of three out of **Five tribes of Nahusa** in Hymn-Rv-5.31, dedicated to **Indra**, i. e. **Anu**(Rv-5.31,4) and **Yadu-Turvasa** duo (Rv-5.31,8) clearly manifests that after the

Mandala-7 (after the war of Ten Kings), these three tribe leaders would have come in contact with the composers of Mandala-5. But the occasional reference of **Anus** means, they would have been compelled to join Yajna celebration.

Mandala-8 : After **Mandala-5**, in my opinion, among the remaining Late Mandalas, **Mandala-8** is found the most eligible candidate to be suited as the the next late mandala. In Mandala-8, River **Sindhu** plays the dominant role along with its eastern and western tributaries, and hence, we find the names of the new rivers that are not the part of Mandala-5, such as Suvastu(Rv-8.19,37); Gomati(Rv-8.24,30); Arjikiya, Susoma(Rv-8.29,11) etc. But the presence of two important rivers of Middle-north zone i.e. Asikini (Rv-8.20,25) and Parusni(Rv-8.63,15); and the some informal or casual references of the river **Saraswati** do indicate that the Priests were in touch the region, located to the east of river Sindhu, where their ancestors lived ealier.

A Verse Rv-8.10,5 reflects the presence of the names of four out of five Nahusa's tribe i.e. Druhyu, Anu: Yadu, Turvasa. Citra, a king probably belonging to Puru's clan lived on the bank of Saraswati (Rv-8.21,17). Additionally, a Verse Rv-8.53,10 informs us about the presence of Purus also. Therefore it can be safely concluded that during the period Mandala-8, but after the defeat of the all five tribes of Nahusa in the War of Ten Kings, still, the composers were having attachment or special feelings for them. The Verse, Rv-8.4,1 indicate Anus(Anava) and Turvasas are the brave champions. But verses from different hymns, such as Rv-8.4,7; Rv-8.7,18 & 19; Rv-8.9,14; Rv-8.45,27 clearly denote the active participation of **Yadu** and **Turvasa** in Yajna ceremony. Had the river **Helmand** been the real **Saraswati** of **Rigved**, then instead of Yadu and Turvasa, in this mandala, the Purus would have been the favourite of the Priests. But the casual appearance of King Chitra(Citra) shows that he lived far away from the area of the west of river Sindhu.

Special appearance of an animal originally from the west Asia- i.e. **Camel**, and presence of **Paktha** after the **Mandala-7**, do indicate that the major portion of Mandala-8, would have been composed after the Mandala-5.

Mandala-9 : In the order, the next Late Mandala has to be Mandala-9. This is because in Mandala-8, first time, we find the use of special word, **Pavamana** which is the characterstic feature of the Mandala-9. The two Verses; 8 and 9 of the hymn-**101** of Mandala-8 are as follows,

समु परिया अनूषत गावो मदाय घर्ष्वयः | सोमासः कर्ण्वते पथः पवमानास इन्द्रवः ॥

samu priyā anūṣata ghāvo madāya ghr̥ṣvayaḥ | somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ ॥

य ओजिष्ठस्तमा भर पवमन शरवाय्यम | यः पञ्चचर्षणीरभि रयिं येन वनामहै ||

ya ojiṣṭhastamā bhara **pavamana** śravāyyam | yaḥ pañcacarṣaṇīrabhi rayiṃ yena vanāmahai ||

In Mandala-9, the word, **Pavamana** occurs around 246 times, therefore, I feel that in the order of old mandalas, Mandala-8 would have to be pre-dated of the Mandala-9.

In this mandala, we find, mention of the three rivers of the west i.e. **Sindhu**, **Arjikyā** and **Rasa**. River **Saraswati** has been mentioned thrice, but in a casual way. As discussed elsewhere, presence of the terms **Streams**, **Sheep** and **Wool** in relatively large number, manifest that this mandala would have been composed by the rigvedic Priests in the extreme North-west region of the Indus Valley where severe winter/snowfall is regularly experienced, and therefore Sheep find many uses in that area. One possibility is that the Priests went to that region during that period, there might have been scanty rainfall in Indu-Saraswati Valley; and hence they wanted to explore a new area for the availability of **Water** and **Soma** plants too. Another reason could be, after chasing **Anus** and **Bhrgus** out of the Indus Valley, the Priests would have gone there.

Some scholars highlight the presence of Rishi **Kashyapa** in this mandala as its speciality. This is because, in Hindu Mythology, Sage **Kashyapa** is considered as the founder of Kashmir region. It is said that Kashmir was a Lake earlier, and the word, Kashmir was *kāśmīra* (Sankrit: *Ka* = water and *shimeera* = desiccate). The local etymology of Kashmira is that, it is a land desiccated from water. Sage **Kashyapa** is believed to have settled people in this land after draining the water from it.

Kasyapa : 9(1)

However, it is quite possible that during their stay in the extreme North-west territory of the Indus Valley, the Priests would have visited the present-day places like Gilgit-Baltistan, Kashmir etc and lived in that area with their offspring for a considerable time. Please note that in **Rigved**, the river **Vitasta**(Zhelum) is seen only once, that too, in the last mandala(Rv-10.75,5). In my opinion, the Priests of Mandala-9, when moved in Kashmir region, would have spent some time on its bank. That is why, the river **Vitasta** has been mentioned in the Last Mandala only; in one of the two verses of **Nadi-stuti Sukta** that covers the major rivers of Indus-Saraswati- Valley from the east to west.

In this Mandala, there is a casual reference of **Turvasa** and **Yadu** in the Hymn-Rv-9.61,2 along with **Divodasa** and **Sambara** which is confusing in nature as the character **Divodasa**, is the leader of Bharata tribe in Mandala-6, but it could be the name of some other person(a Priest) also. The Hymn, Rv-9.91,2; just indicates presence of **Nahusa** term describing his People press the Soma

for banquet. It means to say that unlike Mandala-8; in Mandala-9, **Turvasa** and **Yadu** who are the part of the five tribes of **Nahusa**, have limited role to play. But there is no mention of Purus, Anus and Druhyus. Also, there is absence some of the enemies of the Priests i. e. Dasas and Valas. Hence in my opinion, Mandala-9 mostly reflects the activities of the various Priests who principally focused their attention on the Soma preparation and hence also called as the Soma Mandala.

Mandala-1: According to me, the next mandala in the logical order of the Late Mandalas, is **Mandala-1**. In this mandala, we find presence of the river **Sindhu** of the west, river **Saraswati** of the East, and river **Rasa** of the extreme North-west area. In my view, Mandala-1 represents the transition period wherein, the people of the Indus-Saraswati Valley Civilization were on move due to some natural calamity.

Presence of two Hymns(Rv-1.162 -163) dedicated to **Horse**, means a **true horse** would have reached the Indus Valley probably after the Mandala-8.

Mandala-10: Along with Mandala-1, this mandala also forms the Longest Mandala of **Rigved**, as each of them consists of 191 hymns. Probably, some hymns of this mandala would have been composed on the bank of river Ganga including a part of Nadi-Stuti Sukta(verses Rv-10.75,5-6). It consists of several special hymns, for example, Manyu Sukta(Rv-10.83), Purusha Sukta(Rv-10.90) , Hiranyagarbha Sukta(Rv-10.121), Nasadiya Sukta(Rv-10.129), etc and some dialogue hymns. In all probability, a part of this mandala would have been composed during the transition period i.e. when the Indus Valley people were moving from the west to east. In addition to river Sindhu of the west region and river Saraswati of the east region, other rivers like Sarayu, Asmanvati, that are not covered in Nadi-stuti Sukta are also present in this mandala.

My order of all the Late mandalas and probable time period of their composition, in bracket, is as under,

Mandala-5(2000 to 1900 BCE)- some part of this mandala would have been composed earlier.

Mandala-8 (2000 to 1900 BCE)

Mandala-9 (1900 to 1700 BCE)

Mandala-1 (1700 to 1300 BCE)

Mandala-10 (1600 – 1000 BCE)

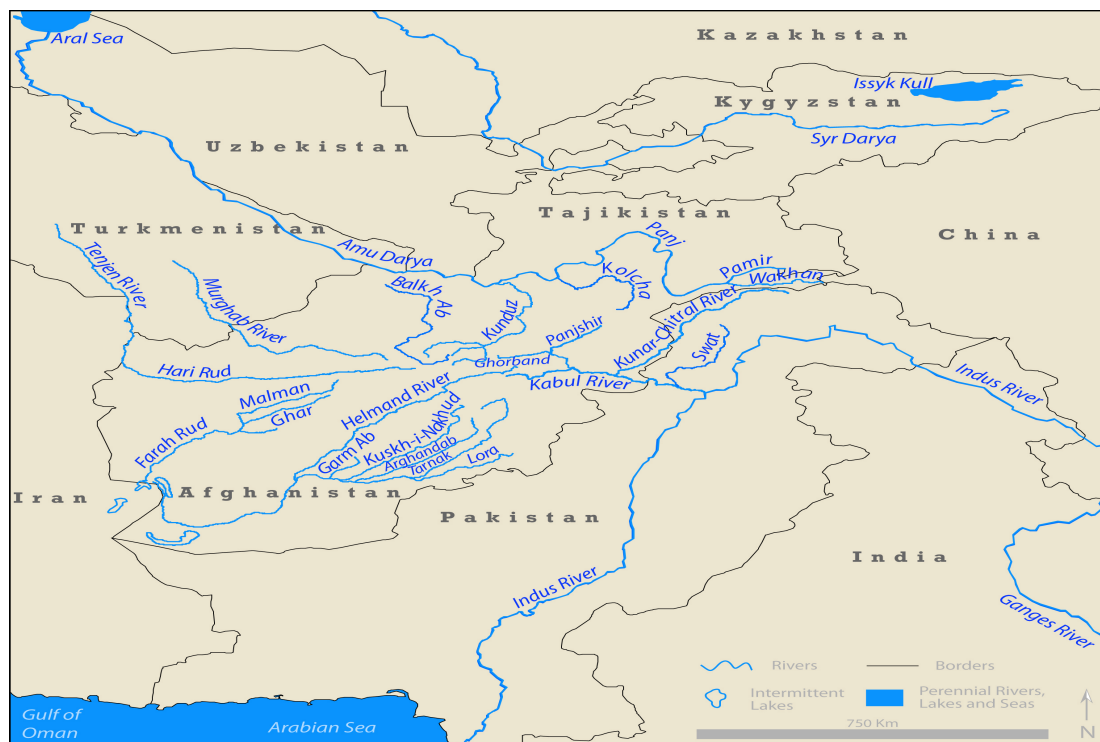
Appendix- “B”

If the river Helmand were the river Saraswati, then, what would be the order of the all Mandalas of Rigved?

Introduction: Supporters of Aryan Migration Theory(AMT) are divided into two houses, one section forcefully tells that river Saraswati mentioned in Rigved is a **Myth** whereas some AMT proponents insist that river Helmand that flows in the Helmand region of present-day Afghanistan could be the ancient river Saraswati that is highly praised in the **Rigved**. This is based on the premises that in ancient Avestan Literature, river Helmand is defined as river *Haraxvati/ Haraxvaiti* and the term Heraxvati is considered as cognate of Saraswati. In the present article titled as “**If the river Helmand were the river Saraswati**”, I am trying to assess the impact of it on the sequence of the **Ten Rigvedic Mandalas** and the problems that would arise thereof.

Helmand River : Helmand river is the longest river in Afghanistan, originates in Hindu Kush mountain range and gets terminated in the **Lake Hamun** located on Irano-Afghan border in Iran's eastern region called as **Sistan**. Helmand river has five tributaries. Some scholars believe that river Saraswati mentioned in Rigved is actually river Hemand and rigvedic people spent sometime on its bank before migrating to Indus Valley Region. Figure-1 shows the important rivers of Afghanistan and adjacent countiures.

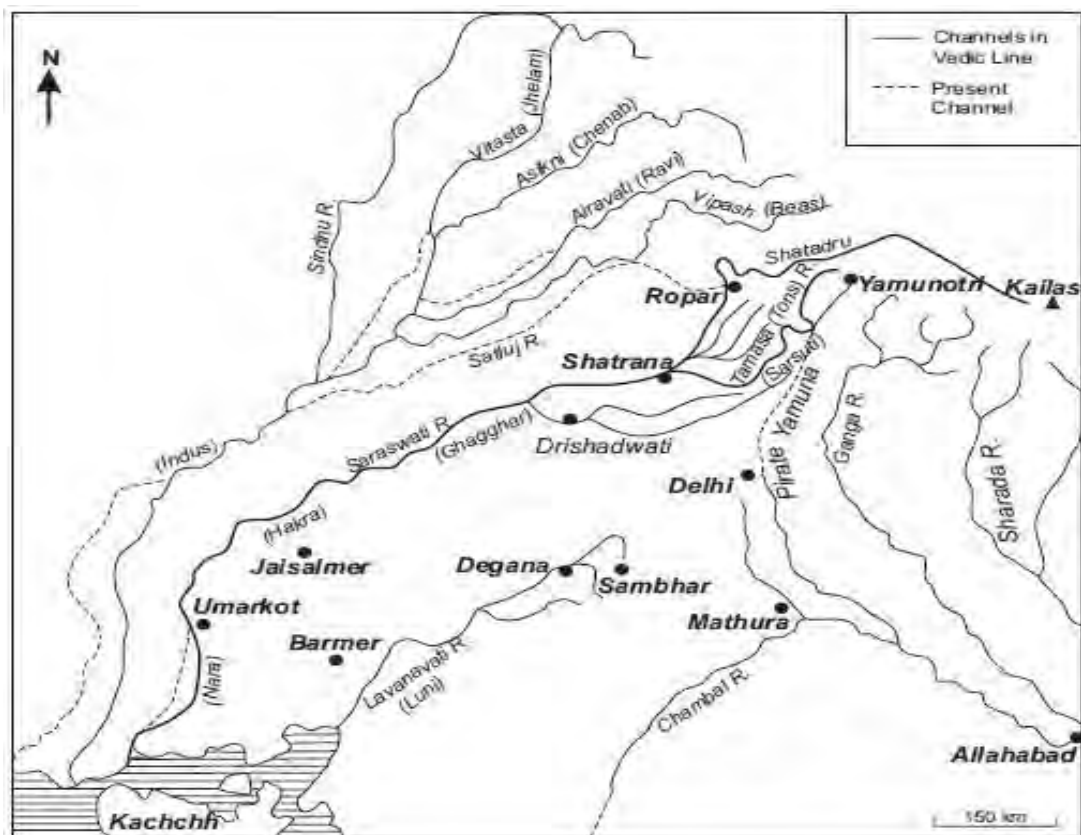
Figure-1, A Map showing the Major Rivers of Afghanistan(Source-Internet)



Considering river Helmand as river Saraswati and the sequence of the Ten Mandalas:

As said by many experts, **Rigved** consists of ten independent chapters that are commonly known as Mandalas. Some Vedic experts identify them as the ten Chapters/books composed independently by various Rishis of different period and then compiled into a bookform. It is generally believed that Mandala 2, 3,4, 6 and 7 are collectively called as the Early Mandala or Old Books and 5,8,9,1 and 10 are termed as the Late Mandalas or New Books. In my earlier article[1], based on the Ghaggar-Hakra river as the river Saraswati, I have given my order of preference of the Early Mandalas of Rigved as 2, 3,4 6 and 7. In the following paragraphs, as described by some scholars, we would consider the river Helmand as the river Saraswati and then take a fresh look at the sequence of these mandalas. As depicted in the Figure-1, river Helmand flows in Afghanistan which is located to the west of Indus(Sindhu) river and other major rivers that are found in the Rigved such as Parusni (Ravi), Vipas(Beas), Sutudri(Sutlej), Yamuna and Ganga are geographically placed to the east of Indus river(Figure-2).

Figure-2, A Map of Major Rigvedic rivers to the east of river Sindhu(Indus), (Source-Internet)



Out of the ten Rigvedic Mandalas, Mandala 1 and 10 are considered to be the last two mandalas and it is generally agreed by many that 10th mandala was composed lastly and then attached to other mandalas. Hence we need to focus our attention on remaining eight mandalas, i.e. 2,3,4,5,6,7, and 8. Since a river is a physical entity, whose shape, size and name could change with time but it remains a part and parcel of the History and Geography of that region and hence, the sequential arrangements of these eight Mandalas would mainly be based on the various rivers mentioned in these mandalas. It should be noted here that for all practical purpose, river Helmand is considered as the river outside of the Indus Valley Region. Various tributaries of the river Sindhu are shown in Figure-3.

Figure-3, river Indus(Sindhu) and its tributaries(Source-Internet)



For the sake of convenience, the total area covering Indus Valley and Present-day Afghanistan has been divided into four zones that is based on the rivers present in the regions, and as given in Table-1.

Table-1

Zone	Main Rivers	Region
I	Helmand/Saraswati, Apaya, Drsadvati, Hariyupiya and Yavyavati	Present-day Afghanistan (assuming river Helmand as Saraswati)
II	Sindhu and its most of the western tributaries, Rasa, Kuba, Kruma, Sarayu, Gomati etc.	Present-day West and North-west area of Pakistan; west of river Sindhu and East of Present-day Afghanistan
III	Parusni, Vipas, Askini, Sutudri and Vitasta	Total Punjab region of present-day Pakistan and India, Middle- North
IV	Yamuna and Ganga	Doab region of North India, Far East

Arranging Eight Rigvedic Mandalas in a logical way:

1. The Earliest Mandala: As discussed elsewhere, considering river **Helmand** as the river **Saraswati** of the **Rigved**, **Mandala-2** is the best suited candidate as the earliest mandala. This is because it has a mention of river **Saraswati** only. The region falls in the Zone-I of the Table-1.

2. Second Mandala: Taking into account river Helmand and its tributaries, **Mandala-6** would be the natural choice for the Second Mandala. The reason being, in addition to river Saraswati (now Helmand), rivers **Hariyupiya** and **Yavyavati** have been mentioned in this mandala that could be imagined as the tributaries of the river Helmand. Though river **Ganga** finds its place in this mandala, but for the time being we would intentionally keep it aside. The region is a part of Zone-I of the Table-1.

3. Third Mandala: Since the first two mandalas (Mandala- 2 and 6) have been placed around the river Helmand then, the river Sindhu(Indus) is the next important river from Indus Valley region around which the formulation of some other Mandalas appear to have taken place. In my view, **Mandala-9** of Rigved stands the third in probable order of its composition. In Mandala 9, apart from the river Saraswati, river Sindhu and two of its tributaries Arjikas/Arjikiya and Rasa have been mentioned. Mandala-9 is dedicated to Soma and other deities have limited role in it. It is

mainly composed in the North-west mountainous region of Indus Valley by many Rishis including *Kasyapa*. Based on the rivers present, Mandala-9 belongs to Zone-I and Zone-II regions.

4. Forth Mandala: Mandala-8 is the probable candidate for 4th mandala of the **Rigved** as along with the two main rivers **Saraswati** and **Sindhu** of **Rigved**, many tributaries of river Sindhu find their places in this mandala including Rasa, Arjikas, Susoma, Amsumati, Sarayu, Gomati etc. Additionally, two rivers from Middle-North zone Askini(Chenab) and Parusni(Ravi) have also been mentioned. This means to say that based on the consideration of river Helmand as the river Saraswati, the Composers would have moved from the West and North-west region of Indus Valley to the Middle -North zone where river Asikni and Purusni join together and their confluence is in the east of river Sindhu. Mandala-8 covers Zone-I, Zone-II and Zone-III.

5. Fifth Mandala : Mandala-4 could be the probable candidate for the Fifth Mandala in which river Saraswati is not mentioned but river Sindhu and some of its tributaries such as Rasa, Sarayu have been clearly indicated. Here we need to assume that Vamadeva would have started his journey from the extreme North-west region i.e from river Rasa, then came to river Sarayu and arrived the to river Sindhu. Then he crossed the river sindhu to reach the area where the two prominent rivers from the Middle-North zone i.e. Parusni and Vipas were present. Figure-3 clearly shows that the river Vipas of Middle-north zone is located to east of river Asikni of Mandala-8. This mandala covers Zone-II and Zone-III of Indus Region but without having any contact with Zone-I.

6. Sixth Mandala : Mandala-3 should become the sixth mandala as the river Saraswati /Helmand (from westside of the Indus Region) and Two major rivers; Vipas and Sutudri from Middle-North Zone (Zone-III) have been mentioned this mandala. But river Sindhu and its western tributaries have no place in it. To complete the formality, we need to consider two rivers, Apaya and Drsadvati as the tributaries of river Saraswati/ Helmand. Mandala-3 represents the Zone-I area of Present-day Afghanistan and Zone-III/ Middle-North region of old Punjab without touching the Zone-II region of river Sindhu. How is it possible?

7. Seventh Mandala: Starting with the river Helmand/Saraswati, **Mandala-5** could be the seventh mandala of **Rigved**. Similar to **Mandala-8**, in this mandala also we find reference of many western tributaries of River Sindhu such as Rasa, Kubha, Krumu, Sarayu etc. River Parusni of Zone-III

is also present in Mandala-5. In addition to the rivers from the West and North-west region, Yamuna; one of the major rivers from the Far East zone finds its place in this mandala. This means to say that the Sages would have travelled from the bank of river Saraswati (present-day Afghanistan) to the bank of river Yamuna covering all four zones of Table-1.

8 . Eighth Mandala : On the basis of river Helmand/Saraswati, river Parusni and the river Yamuna, **Mandala-7** should become the eighth mandala. The Priests would have moved from the river Helmand/Saraswati, crossed the river Sindhu and then went to Far East where they fought the battle with Bheda that takes place on the bank of the River Yamuna. In **Mandala-7, the War of Ten Kings** occurs on the bank of river Parusni. Also. Similar to Mandala-5, this mandala also covers all four zones of Table-1 indicating that the composers would have moved from present-day Afghanistan to Doab region of India.

Based on the various rivers present in the Mandala-5 and 7 of **Rigved**, one has to believe that during the period of these two mandalas, the Rigvedic activities got spread from the Present-day Afghanistan (river Helmand/Saraswati) to Doab region (river Yamuna) of India covering all four zones of the Rigvedic territory.

Opinion on the Sequence of Eight Mandalas : Keeping aside the last two mandalas, i.e. Mandala-1 and 10, considering the river Helmand as the river Saraswati, and existence of the different rivers present in the various rigvedic mandalas, that are purposely used to categorize different zones of the Indus Valley Region, in my opinion, the final order of the composition of the remaining eight mandalas could be **2, 6, 9, 8, 4, 3, 5, and 7.**

But the biggest question is, would this sequence sustain at all?

and,

my answer is – **No.**

Strictly speaking, by defining the river **Helmand** as the river **Saraswati**, really creates chaotic situation about the sequence of the ten rigvedic mandalas. Therefore, to fulfill the dream of the advocates of the AMT, all the rivers of Far-east and Middle-north zones such as Ganga, Yamuna, Vipasa, Sutudri, Parusni, Asikni etc need to be relocated on the western side of the river Sindhu.

Appendix-C

Nahusa, The Five Tribes, Yayati, and Indus-Saraswati Valley Civilization

In rigvedic text, **Nahusa**, a typical character, has a very special appearance in both groups of the mandalas i.e. the Early and the Late Mandalas as well. In Mandala-6, **Bharadwaja**, the rigvedic Priest, has designated **Nahusa** as the Father figure of the Five Independent Tribes (Anus, Druhyus, Yadus, Turvasas, and Purus(Rv-1,108,8) or the ancestor of them (five Nahusa's tribe). **Vasistha**, the composer of Mandala-7, informs us that at the time of **Nahusa**, the river **Saraswati**, used to flow from a mountain to ocean. Mandala-10 verse, Rv-10.63,1 describes that **Yayati** is the son of **Nahusa**. The verse of a Mandala-1 (Rv-1.31,17), that is dedicated to **Agni**, tells us that on the earlier occasion, in a Yajna/sacrifice that was performed by the **Sage Angiras**, **Yayati** was present. I have a strong feeling that, when the verse, Rv-1.31,17, was composed, at that time, **the true Horse** would have been known to the Priests. The Sanskrit word, **Yayati** actually means a Mover/traveller and also used as the synonym of the **Horse**. Probably, just to differentiate between the real **Horse**(Yayati) and **Yayati**(man), the composer has used the term **Manusva** (refer to **Yayati** as a **man**) in the verse.

मनुष्वदग्रे अङ्गिरस्वदङ्गिरो ययातिवत् सदने पूर्ववच्छुचे | अछ याह्या वहा दैव्यं जनमा सादय बर्हिषि यक्षि च परियम ||

manuṣṭvadaghne aṅghirasvadaṅghiro yayātivat sadane pūrvavacchuce |
acha yāhyā vahā daivyaṃ janamā sādaya barhiṣi yakṣi ca priyam ||

The Hymn Rv-1.31, along with the main Priest **Angiras**; clearly highlights four other pre-rigvedic noble characters on the same page, i.e **Pururavas**, **Ila** , **Nahusa** and **Yayati**. This means to say that, in the ancient time, the ancestors of the rigvedic Priests would have shared a common language, some beliefs and place of residence (Lord of house of Nahusa- Griffith's Translation) with these personalities. Therefore, through this hymn, the rigvedic priests try to remind the listeners/readers(now) about the very old connection of their ancestors had with **Nahusa** and **Yayati**. As mentioned earlier[4], **Nahusa**, after becoming absolute king of the Indus-Saraswati Valley, would have rejected **Indra** as the Supreme God, and hence, would have forced the ancestors of the rigvedic Priests to leave his kingdom. Similarly, due to some dispute with his father, Prince **Yayati** would have come to the place of Priests and got married with a daughter of some priest, started living with them on the bank of river **Saraswati**; near Cholistan desert. Probably, after the death of his father, **Yayati** would have tried to go back to **Nahusa's** kingdom.

But earlier itself, king **Nahusa** would have divided his kingdom into five parts and handed them over to his five grandsons (subsequently, the Rigvedic Priests designated five tribes after them). But out of his five sons, only **Puru** would have welcomed **Yayati**. Therefore, **Yayati** would have spent remaining life (old age) with **Puru** on the bank of river **Saraswati** but in the upperstream region.

In my opinion, at the time of Rigvedic period, the probable divisions of Indus-Saraswati Valley region are as follows;

Druhyus - -- South-west and west part of Indus Valley (Mohonjo Daro and adjoining area)

Anus-----Region or belt between river Indus/Sindhu and Panjnad or Asikni.

Turvasas--- Adjacent area of river Parusni (Harappa could be the capital of Turvasa)

Yadus-----Territory, adjoining of the river Vipas and west of river Saraswati

Purus----- River Saraswati and adjacent area (present-day Haryana and north Rajasthan).

Bharatas----- Area adjacent to lower stream of river Saraswati but west of Thar Desert.

Trtsus, who came forward to assist king **Sudas** in the war of Ten Kings would be living in the present-day **Gujarat** where several Indus sites (Dholavira, Lothal etc) have been unearthed. As described earlier, most of the territories of the Indus-Saraswati Valley were already occupied by the Five tribes of Nahusa, the only area that yet remained untouched in **Rigved**, is the present-day **Gujarat**, from where the Harappan people would have carried out the major trading activities with Mesopotamia using the sea route. Also, that region is closeby to the early place of dwellings of the Bharatas who probably lived in the region, west of Thar Desert and north of Rann of Kach. One possibility is, being the neighbouring countries, the ancestors of the **Bharatas** and **Trtsus** would have been in good terms with each other. Therefore, upon request from **Vasistha**, **Trtsus** would have rushed to the Middle-north zone to help King **Sudas** in the War of Ten Kings. Probably, Sage **Vasistha** would have come from the Trtsus' land, who is said to be the believer of **Varuna** (God of the land water including rivers, streams, sea or ocean). The **Trtsus** would have been the master of the ocean (Excellent Navigators) and would be possessing a strong army to defend their territory. In the earlier days, **Vasistha** would have lived along the coastal line of the Trtsus' country.

When all these Rigvedic features are added together, in my view, the issue of Indus Valley Civilization gets settled. In the North-west region of Indian Sub-continent, we find, an ancient civilization flourished in One mega-region (Indus-Saraswati Valley), with One spoken Language (Sanskrit -would have been the language of the Priests, Five tribes of Nahusa, the Trtsus etc); One Material Culture, but One class of people (the Priests) having strong attachment to their faith.

As proposed by many, due to failure of Monsoon, the urban towns of Harappan civilization

would have been slowly vacated by the occupants, who moved to other places for their survival.

Approximate Time-line of the major Pre-rigvedic and Rigvedic Activities:

In my view, the role of **Nahusa** in **Rigved**, is as important as the role of **Bhishma** of **Mahabharata**. But the main difference is that, in **Rigved**, Nahusa/Nahusha is described as the figure of the past, but has left his permanent mark on the **Rigvedic text**, as the non-believer of Indra and his association with the Five tribes (probably, named after his five grandsons). But in **Mahabharata**, the character, **Bhishma** is always at the centre stage; throughout the epic, though lives with the **Kouravas**, but has sympathy for his five other grandsons known as **Pandavas**. In my opinion, ideally, Rigved should begin with the story of **Nahusa**. In **Rigved**, **Nahusa** is denoted as the descendant of **Ila**, and in **Mahabharata**, **Bhishma** is known as the **son of river Ganga**(Ganga-putra). In both texts, we find the composers paying tribute to many feminine characters. But in India, today, we find exactly opposite things in practice.

2280 BCE—King Nahusa brings total Indus-Saraswati Valley under his control .

2270 BCE--- King Nahusa rejects *Indra* as the Supreme God and asks the Ancestors of the Rigvedic Priests to leave his Kingdom.

2260 BCE--- Prince Yayati joins the Priests in the lower region of river Saraswati.

2240 BCE--- Tectonic Shift causes the disruption of regular flow of water to river Saraswati.

2230 BCE--- Proper formulation of Yajna ritual by the Priests to please the Deities to solve water problem.

2200 BCE-- Compositon of Mandala-2 begins

2200 to 2000 BCE – Period of composition of the Five Early Mandalas i.e. 2, 3, 4, 6, and 7.

2020 BCE-- War of Ten Kings.

2000 to 1900 BCE--- Composition of Mandala-5 and 8, and departure of Anus with a section of Bhrgus to the west but outside the I-SV area(Afghanistan/Persia).

1900 to 1700 BCE-- compilation of Mandala-9. And departure of Druhyus from south-west region to west Asia/Mesopotamia (present day-Iraq-Syria area)

1700 to 1300 BCE--- Composition of Mandala-1

1600 to 1000 BCE --- Compostion of Mandala-10

1000 to 800 BCE---- Fine tuning or refinement of some hymns of the Rigvedic text.

PROMINENT RIVER-NAMES
RIGVEDA (IN CAPITAL LETTERS)
AVESTA (IN SMALL LETTERS)

Turvasa and Yadus

Anus

Druhyus

Bharatas

Purus

Trtsus

Map not to scale